Catalogue

OF THE

Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

VOLUME XVIII

(ARABIC MSS.)

QURANIC SCIENCE

PART I

Prepared by

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PREFACE

The present volume of the Catalogue of the Arabic and Persian Manuscripts in the Oriental Public Library, Bankipore, is the first of two volumes that are to be devoted to Arabic works relating to the Quranic Science, a branch of Arabic literature in which the Library is well represented.

The Library is especially rich in fine copies of the Qurân, some of them from the pens of famous calligraphers, as for instance, Yâqût al-Musta'ṣimî, Mîr 'Alî al-Kâtib at-Tabrîzî, 'Abdalbâqî Ḥaddâd, Qâḍî 'Iṣmatallâh Khân, and 'Iṣmatallâh Yâqût Raqam. One copy of the Qurân (No. 1204), arranged according to the chronological order of revelation, and containing two additional Sûrahs, deserves special mention.

The present volume contains notices of 206 MSS., arranged under the following headings:—

The Qurân.

Various Readings of the Qurân.

Orthography of the Qurân.

Pronunciation of the Qurân.

This volume, like vols. xii and xv, is the work of Maulavi Muinuddin Nadwi, and it will be found that the high level of scholarship reached in those two volumes has been well maintained in this later one. Most encouraging to the Maulavi has been the praise extended to him by eminent scholars in India and abroad.

Of the MSS. noticed in the present volume, the following may be mentioned as the most interesting and most worthy of attention :—

No. 1118. A very fine and exceedingly valuable copy of the Qurân, from the pen of Yâqût al-Musta'ṣimî, the celebrated calligrapher of Bağdâd.

No. 1127. A roll of very thin and fine parchment, containing the whole Qurân.

No. 1132. An extremely valuable and very splendid copy of the Qurân, which was once purchased by Mîr Mannû, the Governor of Lahore, for Rs. 3,070.

No. 1171. A very fine and beautifully written copy of the Qurân in 30 foll., from the pen of 'Abdalbâqî Haddâd, the celebrated calligrapher of Harât.

No. 1172. A richly illuminated pocket-Qurân, from the pen of the same 'Abdalbâqî Haddâd.

Nos. 1179-1181. An exceedingly valuable and very splendid copy of the Qurân, from the pen of Qâḍî 'Iṣmatallâh Khân, a calligrapher of great reputation and skill; complete in three separate volumes.

No. 1183. An elegant copy of the Qurân, from the pen of 'Iṣmatallâh, a calligrapher of considerable reputation, who flourished in the time of Nawwâb Shujâ'addawlah of Audh.

No. 1184. A very fine copy of the Qurân, from the pen of Shaikh 'Abdalmajîd, the son of Mullâ Aḥmad Jîwan, the tutor of the Emperor Aurangzîb.

No. 1198. A very splendid and exceedingly valuable copy of the Qurân, prepared for Bâdshâh Begam, the mother of Âṣafaddawlah of Audh.

Nos. 1211-1212. A very rare and old copy of the first two parts of Abû 'Alî al-Fârisî's Kitâb al-Ḥujjah, bearing notes by several eminent scholars, including Tâjaddîn al-Kindî.

No. 1213. A rare copy of Ibn Jinnî's Al-Muḥtasib, dated A.H. 1068=A.D. 1657.

No. 1235. A very old and remarkable copy of Abu'ṭ-Ṭâhir Ismâ'îl as-Saraquṣṭî's Kitâb al-'Unwân, transcribed by 'Abdalqawî al-Anmâṭî, a great Qurân-Reader of Egypt, in A.H. 632=A.D. 1234.

No. 1236. A very rare and fairly old copy of Ibn Siwâr al-Baġdâdî's Al-Mustanîr.

No. 1239. A very old copy of 'Iqd al-La'âlî, transcribed from the author's original draft by his pupil, Shihâbaddîn Aḥmad al-Abyârî, in A.H. 716=A.D. 1316.

No. 1240. A very old and remarkable copy of Nukat al-Amâlî, dated A.H. 716=A.D. 1316 bearing a note by the celebrated traditionist Ibrâhîm al-Qalqashandî.

No. 1242. A rare and old copy of Muṣṭaliḥ al-Ishârât, dated A.H. 787=A.D. 1385, and collated with the author's original draft.

No. 1281. A very old and remarkable copy of As-Sakhâwî's Al-Wasîlah Ilâ Kashf al-'Aqîlah, dated A.H. 807=A.D. 1405, which once belonged to Mulla 'Alî al-Qârî, a distinguished scholar of Harât, and then to the library of 'Abdarraḥîm Khân Khân Khânân, the first prime minister of the Emperor Akbar.

No. 1283. The unique copy of Rawḍat at-Ṭarâ'if, dated A.H. 726 = A.D. 1325, bearing the author's autograph note to the effect that the MS. was read in his presence.

I would take this opportunity of recording our gratitude for the valuable help rendered in the work of compiling the Bankipore Catalogue by the late Mr. E. A. Horne, who kept up his old association with the Library, and especially with the Cataloguing work, even after leaving Patna for Aligarh. Under his supervision the preparation of the Catalogue of the Arabic MSS. progressed so rapidly, that the whole Catalogue is now nearing completion. The present volume was revised by him in manuscript; while Dr. Azimuddin Ahmad very kindly read it in proof.

J. A. CHAPMAN

Butler Palace, Lucknow.
June 28, 1930.

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ARABIC MANUSCRIPTS.

QURANIC SCIENCE.

THE QURÂN.

No. 1116.

foll. 256 ; lines 20 ; size 3⅙ × 2¾ ; 2⅛ × 2¼.

القران

AL-QURÂN.

A very old pocket-Qurân.

Written in small and close Kûfî, with vowels marked by red dots. The titles of the Sûrahs are in thick Kûfî, sketched in black and filled with gold. The *Rukû'* (section) is marked by a marginal ornament. Slightly worm-eaten and water-stained. Fol. 256ᵇ has been rendered quite illegible. The first three folios are supplied by a later hand.

Not dated ; probably 9th century.

No. 1117.

fol. 1 ; lines 8 ; size 6¾ × 4¼ ; 4 × 2⅛.

The Same.

A leaf of the Qurân pasted on a rectangular piece of glass. It contains verses 35–38 of *Sûratu Ibrâhîm* (chapter xiv).

Written in thick Kûfî, with vowels marked by red dots.

Not dated ; probably 9th century.

No. 1118.

foll. 499; lines 9; size 10¼ × 6¾; 5½ × 4½.

The Same.

An extremely valuable and very fine copy of the Qurân, from the pen of Jamâladdîn Abu'd-Durr Yâqût bin 'Abdallâh, surnamed Al-Musta'ṣimî, a calligrapher of the highest repute and skill. It was he who improved the form of the Arabic character after Ibn Bawwâb (*d.* A.H. 423=A.D. 1032), and rendered it more regular and simple. According to the author of Taḏkirah-i-Khushnawîsân, it is his system (of written characters) which is yet followed; but none has ever reached or pretended to reach his pitch of excellence. Amîn Aḥmad Râzî (*d.* A.H. 1002=A.D. 1593), in the Haft Iqlîm, p. 117, tells us that, in his time, a specimen of Al-Musta'ṣimî's writing was as rare and precious as a gem. He lived in Bağdâd, where he died in A.H. 698=A.D. 1298. See Al-Khamîs, vol. ii, fol. 222ᵇ; Dustûr al-I'lâm, fol. 155ᵃ; Taḏkirah-i Khushnawîsân, p. 24; and Brock., vol. i, p. 353. See also Mujmal Faṣîḥî, fol. 199ᵇ, where it is stated that he died in Rabî' 1, A.H. 697=A.D. 1297.

Written in a very fine, small, closely written and fully vocalised Naskh, within gold and blue ruled borders; the first, the middle and the last lines of every page being in a very beautiful large Ṣulṣ character, enclosed by illuminated borders of floral design. The titles of the Sûrahs, including the number of verses contained in each Sûrah, are written in elegant Raiḥân, in gold. The verses are divided by gold roses. The first two pages are richly illuminated.

Nine folios, after fol. 313, containing the last 19 verses of the *Sûrat an-Naml* (chapter xxvii) and the first 75 verses of the *Sûrat al-Qiṣaṣ* (chapter xxviii) are wanting.

The colophon, written within illuminated borders, runs thus:—

كتبه العبد الفقير الى الله الغنى ياقوت المستعصمي في اواخر شهر
رمضان المبارک من سنة ثمان و ستين و ستمائة حامدا على نعمه و مصليا
على نبيه محمد و آله و مسلما كثيرا •

Dated A.H. 668=A.D. 1269.

The title-page contains a seal, bearing the name of Zîbaddawlah Murîd Khân, dated A.H. 1170=A.D. 1757.

No. 1119.

foll. 12 ; lines 11 ; size 10¾ × 7 ; 7½ × 5.

The Same.

The fifth *Juz* (part) of the Qurân.

Written in a very excellent, closely written and fully vocalised Naskh, within gold and coloured ruled borders ; the first, the middle and the last lines of every page being in a large and very beautiful Ṣuls character. The first page is richly and tastefully illuminated. The verses are separated by gilt circles, while marginal ornaments are employed to mark the end of every five and ten verses.

Not dated ; probably 14th century.

No. 1120.

foll. 464 ; lines 15 ; size 14½ × 10 ; 11½ × 6¾.

The Same.

A copy of the Qurân, with an interlinear Persian version.

The text is written in a distinct and bold character, intermediate between Kûfî and Naskh, within black and double red ruled borders. The vowel-markings are somewhat peculiar. A small circle is used for *Jazm*. The signs of *Waqf*, *Waṣl*, *Imâlah*, etc., are supplied in red. The beginning of each *Juz* is written in gold, and marked in the margin by a conical ornament. The titles of the Sûrahs, indicating in each case whether it was revealed at Mecca or Medina, and the number of verses contained in each Sûrah, are in gold, within illuminated borders. Marginal ornaments are employed to mark the end of the first quarter, half and third quarter of each *Juz*. The verses are separated by yellow roses. The word الله is always in gold.

The interlinear Persian version is written in fair Naskh, in red.

Foll. 1–52 are supplied in a later hand.

Not dated ; probably 14th century.

An '*Arḍḍîdah*, dated A.H. 989=A.D. 1581, is found at the end.

Fol. 382ª contains a seal bearing the inscription......بندۀ درگاه ناصر, dated A.H. 993=A.D. 1585.

No. 1121.

foll. 33; lines 7; size 15×10; 9½×6.

The Same.

A very short fragment of the Qurân, containing verses 25–143 of *Sûrat an-Nisâ'* (chapter iv).

Written in elegant, large and fully vocalised Naskh, within gold and black ruled borders. The verses are divided by beautifully illuminated circles, while conical and oblong marginal ornaments, enclosing the words خمس and عشر, respectively, are employed to mark the end of every five and ten verses.

Not dated; probably 15th century.

No. 1122.

foll. 57; lines 5; size 10½×6¾; 7×4¾.

The Same.

A fragment of the Qurân, extending from the 32nd verse of *Sûrat az-Zumar* (chapter xxxix) to the 46th verse of *Sûratu Hâ Mîm* (chapter xli).

Written in a very elegant, large and fully vocalised Şulş, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are separated by gilt roses, while marginal ornaments are employed to mark the end of every five and ten verses.

Not dated; probably 15th century.

No. 1123.

foll. 206; lines 13; size 14¾×11; 13½×9½.

The Same.

A copy of the Qurân, with an interlinear Persian version; complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtiḥah* (chapter i), and breaking off abruptly with the following words of the 4th verse of *Sûratu Maryam* (chapter xix):—

قَالَ رَبِّ اِنِّیْ وَهَنَ الْعَظْمُ مِنِّی وَ اشْتَعَلَ الرَّاْسُ شَيْبًا وَ لَمْ اَكُنْ بِدُعَائِكَ ....

No. 1124.

foll. 210; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 4th verse of *Sûratu Maryam* (chapter xix), and extending to the end of the Qurân.

Both volumes are written in fair, large and fully vocalised Naskh, within double red ruled borders.

The interlinear Persian version is written in small and cursive Naskh.

Dated Friday, the 18th Du'l-Qa'dah, A.H. 872=A.D. 1467.

Scribe: احمد بن محمود بن فضل الله بن شمس الدين بن احمد سامانی.

At the end is a note, dealing with the method of consulting the Qurân for omens.

The MS. was presented by Shah Muḥammad Kamâl of Patna on the 8th June, 1916.

No. 1125.

foll. 403; lines 15; size 2½×2½; 2¼×1½.

The Same.

A very small pocket-Qurân.

Written in elegant, small, closely written and fully vocalised Naskh, within gold and black ruled borders. The beginning of each *Juz* is written in gold, and marked by marginal ornaments. The

titles of the Sûrahs are in gold on a blue ground. The verses are separated by gilt circles. Water-stained and slightly worm-eaten.

Foll. 1–2, 10, 50–51, 119, 244–245 and 339 are supplied by a later hand.

Not dated; probably 15th century.

No. 1126.

foll. 439; lines 17; size $2\frac{1}{3} \times 1\frac{1}{2}$; $1\frac{1}{2} \times 1$.

The Same.

A very valuable and fine pocket-Qurân.

Written on gold-sprinkled parchment, in a very minute but fully vocalised and elegant Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in Ṣuls, being in white on a gold ground. The verses are separated by gilt circles.

Not dated; probably 15th century.

No. 1127.

A roll of very thin and fine parchment 52 feet long and $3\frac{1}{2}$ in. wide.

The Same.

An exceedingly valuable copy of the Qurân.

Written in a very minute Naskh, within gold-ruled borders; with an illuminated frontispiece.

Not dated; probably 15th century.

No. 1128.

foll. 381; lines 11; size $12\frac{3}{4} \times 9$; $8\frac{1}{2} \times 5\frac{1}{4}$.

The Same.

A very elegant copy of the Qurân.

Written in excellent, closely written and fully vocalised Naskh within gold and blue ruled borders; with a double-page 'Unwân.,

The first, middle and last lines of every page are in large Sulṣ. The titles of the Sûrahs are in gold within illuminated borders. The verses are separated by gilt circles; while marginal ornaments, circular and conical, respectively, are employed to mark the end of every five and ten verses. The beginning of each *Juz*, in some cases written in gold, is marked in the margin by an oblong ornament.

Dated Saturday, the 30th Rajab, A.H. 901=A.D. 1496.

Scribe : احمد بن محمود العلاق.

No. 1129.

foll. 445 ; lines 17 ; size $5\frac{3}{4} \times 3\frac{1}{2}$; $3\frac{1}{4} \times 2\frac{1}{4}$.

The Same.

Written in a character intermediate between Kûfî and Naskh, within gold and black ruled borders. The word الله is always in red. The beginning of each *Juz* is written in light blue, and marked in the margin by a conical ornament. The titles of the Sûrahs are in red on a gold ground ; but in some cases the spaces have been left blank. The verses are divided by gilt circles, while the *Rukû'* (section) is marked in the margin by a larger illuminated circle. Foll. 1^b, 2^a, 219^b, 220^a, 444^b, and 445^a are richly illuminated.

Not dated ; probably 16th century.

The MS. was presented to the library by Sayyed Ṣafdar Nawwâb of Patna.

No. 1130.

foll. 107 ; size $1\frac{3}{4} \times 1\frac{3}{4}$; $1\frac{1}{4} \times 1\frac{1}{4}$.

The Same.

A very small pocket-Qurân.

Written on hexagonally cut pages, in a very minute and rather cursive Naskh. Every page is divided into eleven compartments, each containing a verse of the Qurân ; written alternately in red and black. Numerous folios seem to be wanting, *passim*.

Not dated ; probably 16th century.

No. 1131.

foll. 200 ; lines 15 ; size 4½ × 2¾ ; 2¾ × 1½.

The Same.

A pocket-Qurân.

Written in elegant, small, closely written and fully vocalised Naskh, within gold-ruled borders; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are separated by red dots. A seriously damaged and dilapidated copy.

Not dated; probably 16th century.

No. 1132.

foll. 232 ; lines 15 ; size 13¼ × 8½ ; 8½ × 5½.

The Same.

A valuable and splendid copy of the Qurân.

Written in elegant, closely written and fully vocalised Naskh on thick paper, within gold and coloured ruled borders. The MS, opens with a double page, containing *Sûrat al-Fâtiḥah* (chapter i). written in Ṣulṣ, white on a gold ground, and enclosed within richly illuminated borders. The margins of the next two pages are covered by elaborate and rich ornament, while the interlinear spaces are filled with a floral design in colours, and underneath it a gold line. The titles of the Sûrahs are in beautiful Ṣulṣ, white on a gold ground, but in some cases black on a blue ground. The verses are separated by gilt roses. Marginal ornaments, oblong and octangular, respectively, are employed to mark the end of every five and ten verses.

The last four pages contain a Persian poem, entitled فالنامهٔ كلام الله المجيد, dealing with the method of consulting the Qurân for omens, beginning as follows:—

هر كه از قران كشـــايد فال خويش

بی‌شكی واقف شود از حال خويش

The poem is written in a very elegant Nasta'lîq, one line in gold on a blue ground and the next in white on a gold ground, the whole enclosed within richly illuminated borders.

In the colophon, dated A.H. 982=A.D. 1575, the scribe gives his name as Mîr 'Alî al-Kâtib at-Tabrîzî. He must not be confounded

with his namesake, the celebrated inventor of the Nasta'liq character, who was a contemporary of Kamâl Khujandî (*d.* A.H. 803=A.D. 1401).

A fly-leaf at the beginning contains a *Maṣnawî* comprising the titles of 114 Sûrahs of the Qurân.

Beginning:—

جملگــي سورهــاى قرآنــي
گفت عامــم بِرســم لقمــاني

According to a note on the same fly-leaf, the present copy was once purchased by Mîr Mannû for Rs. 3,070. This Mîr Mannû, surnamed Mu'în al-Mulk Rustam Hind, was the son of I'timâddawlah Qamaraddîn Khân. He was appointed Governor of Lahore by Aḥmad Shâh, the Emperor of Delhi, after the battle of Sarhind against Aḥmad Shâh Abdâlî, in which battle Mîr Mannû's father was killed, A.H. 1161=A.D. 1748. He died suddenly in A.H. 1167=A.D. 1754. See Beale's Oriental Biographical Dictionary, p. 277.

No. 1133.

foll. 8; lines 12; size $8\frac{1}{4} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

A MS. containing the following five Sûrahs of the Qurân:—

1. *Sûrat al-Fatḥ* (chapter xlviii).
2. *Sûrat al-Wâqi'ah* (chapter lvi).
3. *Sûrat al-Jumu'ah* (chapter lxii).
4. *Sûrat al-Muzzammil* (chapter lxxiii).
5. *Sûrat an-Naba'* (chapter lxxviii).

The scribe has confounded the titles of the last two Sûrahs mentioned above; the correct title of Sûrah lxxviii has been given to Sûrah lxxiii, and *vice versâ*.

Written in large, elegant and fully vocalised Naskh, within gold and coloured ruled borders; with an illuminated frontispiece. The titles of the Sûrahs are in Ṣulṣ, white on a gold ground. The verses are divided by gold roses. The margins are covered with a floral design in gold. The interlinear spaces of the first two pages are richly illuminated.

Not dated; probably 16th century.

No. 1134.

foll. 29; lines 8; size 7½ × 5; 4¼ × 3.

The Same.

The *Sûrat al-An'âm* (chapter vi), complete.

Written in fair vocalised Naskh, within gold and black ruled borders; with an illuminated frontispiece. The verses are separated by gold roses.

Not dated; probably 16th century.

The title-page contains a seal of the library attached to the tomb of Khwâjah Mu'inaddin Chishtî (*d.* A.H. 633=A.D. 1236), the celebrated saint of Ajmer.

No. 1135.

A roll of thin paper 31 feet long and 4¼ in. wide.

The Same.

The formula بسم الله الرحمن الرحيم و به نستعين is followed by the ninety-nine names of God and the names of the twelve Imâms, all written in large letters outlined in gold. Within these letters is contained, in minute writing, the text of the Qurân. Portions of the text are also contained within the floral designs, which separate the different names of God and of the Imâms, and in the borders surrounding those names. The names of God are written across the page in Nasta'liq, while those of the Imâms are written up and down the page in Naskh. The text of the Qurân is written in a very minute and closely written Naskh.

Not dated; probably 16th century.

The MS. was presented to the library by Nawwâb Sayyid Muṣṭafâ 'Alî Khân of Patna.

No. 1136.

foll. 659; lines 8; size 19 × 13; 13 × 7.

The Same.

A valuable large-size Qurân, with an interlinear Persian version and marginal notes, also in Persian.

The text is written in large and fully vocalised Naskh, within gold and coloured ruled borders. The first two pages are richly illuminated. The four main divisions of each *Juz* are marked by elaborate and beautiful marginal ornaments. The titles of the Sûrahs are in red, enclosed within ornamental borders. The verses are separated by circles filled with gold. The end of the first half of the Qurân is marked by a beautiful ornament in the margin of fol. 313[a].

The interlinear Persian version is written in elegant Nasta'lîq, in red, within gold and coloured ruled borders.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Not dated; probably 16th century.

The MS. is bound in painted and glazed covers of Kashmir workmanship.

No. 1137.

foll. 686; lines 11; size $17\frac{3}{4} \times 11\frac{1}{2}$; $9\frac{1}{4} \times 6\frac{1}{4}$.

The Same.

An exceedingly valuable and very splendid copy of the Qurân, with a Persian version in the margins.

The text is written in elegant and fully vocalised Naskh. The first, the middle and the last lines of every page are in beautiful Ṣulṣ on a gold ground, enclosed within rich borders containing elaborate designs in gold and colours. The interlinear spaces are filled with gold. The first double page at the beginning of each *Juz* is very richly and tastefully illuminated. The first line of the second, third and fourth quarters of every *Juz* is written in red ink; and these divisions are marked in the margin by special ornaments.

The titles of the Sûrahs are in white on a black ground. The verses are separated by illuminated circles.

The Persian version is written in the margins in good Nasta'lîq in blue, within richly illuminated borders.

Not dated; probably 16th century.

No. 1138.

foll. 315; lines 11; size 15½ × 10½; 9 × 6½.

The Same.

A copy of the Qurân, with a Persian commentary in the margins, by Kamâladdîn Ḥusain bin 'Alî al-Wâ'iẓ al-Kâshifî (*d.* A.H. 910=A.D. 1504), entitled *Al-Mawâhib al-'Aliyah.*

Complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtiḥah* (chapter i) and ending with the 68th verse of *Sûrat al-Kahf* (chapter xviii).

The Persian commentary, which has been repeatedly printed in India, begins thus:—

بعد از تمهید قواعد الهی و تاسیس مبانی ثنا خوانی حضرت رسالت پناهی *

No. 1139.

foll. 324; lines and size same as above.

The Same.

Vol. II.

Beginning with the 84th verse of *Sûrat al-Kahf* (chapter xviii), and extending to the end of the Qurân.

The 69th to 83rd verses of *Sûrat al-Kahf* are wanting.

Both volumes are written in a distinct and bold character, intermediate between Kûfî and Naskh, within gold and coloured ruled borders. The vowel-markings are somewhat peculiar; and a small circle is used for *Jazm*. The signs of *Waqf*, *Waṣl*, *Imâlah*, etc., are supplied by a later hand in red. The letters د, ص, ک and ن are considerably drawn out. The verses are separated by gilt roses. The *Rukû'* (section) is marked by an illuminated circle, which contains the letter ع in gold. The end of the first and the third quarters of each *Juz* is distinguished by larger illuminated circles; while the end of the first half of each *Juz* is marked by a beautiful conical ornament. The titles of the Sûrahs are in gold, within illuminated borders. The middle and the last lines of every page are written in red. The

beginning of each *Juz* is in gold. The word الله and some other words and phrases in the text are also in gold. The margins of the first double page of each *Juz* are tastefully illuminated.

The Persian commentary is written in fair Naskh, with quotations from the text in red.

Not dated; probably 16th century.

The MS. was presented to the library by Muḥammad Riḍâ of Patna.

No. 1140.

foll. 121; lines 25; size 7¾ × 4½; 6¼ × 3½.

The Same.

Written in fair and fully vocalised Naskh, within gold and black ruled borders; with a double-page 'Unwân. The beginning of every *Juz* (part), *Sûrah* (chapter) and *Rukû'* (section) is written in red ink, and is marked in the margins by ornaments of various designs. The titles of the Sûrahs are in red on a gold ground. The verses are divided by circles filled with gold. Water-stained.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Not dated; probably 16th century.

No. 1141.

foll. 15; lines 7; size 6¾ × 4¼; 4 × 2½.

The Same.

Sûratu Yâsîn (chapter xxxvi), complete.

Written in elegant Naskh, fully vocalised, within gold and blue ruled borders.

On foll. 13ᵇ–14ᵃ, *Sûrat al-Ikhlâṣ* (chapter cxii) is written in five characters, viz., (i) Ṭugrâ; (ii) Ṣulṣ; (iii) Raiḥân; (iv) Kûfi; and (v) Nasta'lîq. Fol. 14ᵇ contains آية الكرسى. On fol. 15ᵃ the scribe has written the words تمت تمام شد in Nasta'lîq with his finger-nail.

Not dated; probably 16th century.

No. 1142.

foll. 447; lines 11; size 12×7½; 7½×4½.

The Same.

Written in fair and fully vocalised Naskh, within gold and coloured ruled borders. The first four pages are richly illuminated. The titles of the Sûrahs are in white on a gold ground. The verses are separated by gilt circles. The *Rukû'* (section) is marked in the margin by a larger illuminated circle. The four main divisions of each *Juz* are marked in the margins by ornaments of various designs.

Dated A.H. 1014=A.D. 1605.

Scribe: محمد طاهر التبريزي النيريزي.

A double page, consisting of two fly-leaves at the beginning, is very richly and fancifully illuminated. This has evidently been supplied by a later hand, and contains a genealogical table of Abu'l-Muẓaffar Jalâladdîn Muḥammad Shâh 'Âlam Bâdshâh Ġâzî (A.H. 1173–1221=A.D. 1759–1806).

Three fly-leaves at the end contain a table of the Sûrahs of the Qurân and the ninety-nine names of God.

No. 1143.

foll. 525; lines 9; size 11×7½; 6×3¾.

The Same.

A very splendid copy of the Qurân, with some Persian notes in the margins.

Written in fine and fully vocalised Ṣuls, within gold and coloured ruled borders, with gold-sprinkled margins. The text is amply provided with vowel points and diacritical marks. The first double page, which contains *Sûrat al-Fâtiḥah* (chapter i), is written in white on a gold ground. The two double pages, which follow, are richly illuminated. The verses are divided by gold roses. The end of every five verses is marked in the margin by illuminated circles, and the end of every ten verses by floral ornaments. The beginning of each *Juz* is in red. The titles of the Sûrahs are in white on a gold ground, within ornamental borders. The numbers of words and letters, contained in each Sûrah, are noted in red ink in the margin.

Foll. 166ᵃ–186ᵇ, which were wanting in the original MS., have

been supplied by a later hand; in good imitation of the older writing, but without any ornaments.

The last two folios contain a note, dealing with the orthographical signs generally used in the Qurân for indicating the correct pronunciation.

In the margin of fol. 522b is a prayer to be recited after completing the reading of the Qurân.

Dated the 23rd Şafar, A.H. 1016=A.D. 1607.

Scribe : شمس الدين علي الكاتب الشيرازي.

No. 1144.

foll. 416; lines 11; size $14\frac{1}{4} \times 9\frac{3}{4}$; $5 \times 3\frac{1}{2}$.

The Same.

A copy of the Qurân, with the *Tafsîr Husainî* of Al-Kâshifî (*d.* A.H. 910=A.D. 1504) in the margins.

The text is written in elegant, large and fully vocalised Naskh, within gold and coloured ruled borders. The verses are divided by gilt circles. The titles of the Sûrahs are in red. The margins of the first double page are covered with floral ornaments in gold. The second double page is tastefully illuminated.

The *Tafsîr Ḥusainî*, contained in the margins, is written in fair small Naskh, in three slanting columns.

The MS., which is dated A.H. 1064=A.D. 1653, was transcribed by Sharafaddîn bin Yâsîn al-Ḥaddâd, as appears from the following colophon :—

وقت اتمام كتابة التفسير بعون الملك الخبير على يد العبد الضعيف
الراجي بعناية رحمة الله الملك المبين شرف الدين ابن مخدوم المرحوم
المبرور شيخ يسين المعروف الحداد .... يوم الاربعا سلخ من شهر
شعبان المعظم سنة اربع و ستين و الف من الهجرة النبوية *

Foll. 412b–416b contain an extract from the *Rawḍat al-Aḥbâb* of 'Aṭâ'allâh bin Faḍlallâh al-Ḥusainî (*d.* A.H. 926=A.D. 1520), treating of the Prophet's last illness and of his death.

No. 1145.

foll. 212 ; lines 17 ; size 7 × 4¾ ; 5⅛ × 3½.

The Same.

Written in good, close and fully vocalised Naskh, within gold and black ruled borders ; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gilt roses ; and the end of every ten verses is marked in the margin by the word عشر. The signs of *Madd*, *Waṣl*, *Waqf*, etc., are in red.

Dated Sunday, the 1st Ḏu'l-Qa'dah, A.H. 1086 = A.D. 1675.

Scribe : عبد العظيم بن علي رضا الرضوي القمى.

The seals of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City are found on the title-page as well as at the end.

No. 1146.

foll. 474 ; lines 12 ; size 6 × 4¼ ; 3⅛ × 1¾.

The Same.

Written on gold-sprinkled paper in elegant and fully vocalised Naskh, within gold, black and blue ruled borders. The first double page is tastefully illuminated ; and this is followed by an illuminated frontispiece. The titles of the Sûrahs are in white on a gold ground. The verses are divided by gilt roses. The four main divisions of each *Juz* are marked by appropriate ornaments in the margins.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Dated A.H. 1101 = A.D. 1689.

No. 1147.

foll. 46 ; lines 11 ; size 11 × 7½ ; 8 × 4¼.

The Same.

A fragment of the Qurān, containing Sûrah ii, 123–189 (foll. 21ª–30ᵇ) ; ii, 245–iii, 86 (foll. 1ª–20ᵇ) ; vii, 131–201 (foll. 31ª–40ᵇ) ; and x, 24–77 (foll. 41ª–46ᵇ).

Written in fair and vocalised Naskh, one line on a gold and the next on a silver ground. The verses are separated by red dots.

Foll. 1–20 have been wrongly placed after fol. 30.

Not dated; probably 17th century.

No. 1148.

foll. 24; lines 9; size 7¼×5; 5×3.

The Same.

A collection of five Sûrahs of the Qurân, viz., xxxvi; xlviii; lvi; lxvii; and lxxviii.

Written on thick card-board in elegant and fully vocalised Naskh, within gold and black ruled borders and illuminated margins; with an illuminated frontispiece. The titles of the Sûrahs are in white on a gold ground. The *Rukû'* (section) is marked by an octangular ornament in the margin. The verses are separated by gold roses. The interlinear spaces are filled with gold.

Not dated; probably 17th century.

The MS. was presented to the library by Sayyid Ṣafdar Nawwâb of Patna.

No. 1149.

foll. 13; lines 11; size 9×5¾; 6×3½.

The Same.

A collection of four Sûrahs of the Qurân, viz., xxxvi; lvi; lxvii; and lxxviii.

Written in elegant and fully vocalised Naskh, within beautifully illuminated borders; the first, the middle and the last lines in every page being in large Ṣulṣ. The titles of the Sûrahs are in white on a gold ground. The verses are divided by circles filled with gold. The interlinear spaces are filled with gold.

An illuminated fly-leaf at the end contains several prayers to be recited on various occasions.

Not dated; probably 17th century.

No. 1150.

foll. 77 ; lines 9 ; size 6×3¼ ; 3¾×2.

The Same.

A defective copy of the Qurân. Sûrahs i–xvii, xix–xxxv, xxxvii–xlvii, xlix–liv, lxviii–lxx, lxxii and lxxiv–lxxvii are wanting.

Written in fair vocalised Naskh, within gold and coloured ruled borders; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are separated by gilt circles. Slightly worm-eaten.

Not dated; probably 17th century.

No. 1151.

foll. 26 ; lines 7 ; size 9×5 ; 6¾×3¼.

The Same.

A collection of five Sûrahs of the Qurân, viz., xxxvi; xlviii; lvi; lxvii; and lxxviii.

Written in fair vocalised Nasta'lîq, within gold and coloured ruled borders; with an illuminated frontispiece. The interlinear spaces in the first two pages are filled with gold. The verses are divided by gold roses.

Not dated; probably 17th century.

No. 1152.

foll. 20 ; lines 9 ; size 8¼×5½ ; 5½×3½.

The Same.

The same five Sûrahs of the Qurân as in the preceding MS.

Written in elegant vocalised Naskh, within gold and black ruled borders; with an illuminated frontispiece. The interlinear spaces are filled with gold. The titles of the Sûrahs are in white on a gold ground. The *Rukû'* (section) is marked by an illuminated circle in the margin. The verses are separated by gold roses.

Not dated; probably 17th century.

No. 1153.

foll. 45 ; lines 6 ; size 5 × 3½ ; 3¾ × 2¼.

The Same.

The same five Sûrahs of the Qurân.

Written in Naskh on paper of various colours.

Foll. 19–24 are seriously worm-eaten.

According to a note on the title-page, the first half of the MS. was written by Mîr Mahdî, and the rest by Mîr Ja'far.

Not dated ; probably 17th century.

The seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page.

The MS. was presented to the library by Khân Bahâdur Muhammad Ismâ'îl.

No. 1154.

foll. 10 ; lines 18 ; size 4 × 2½ ; 2½ × 1¼.

The Same.

The same five Sûrahs of the Qurân.

Written in small, elegant and fully vocalised Naskh, within gold and coloured ruled borders ; with a double-page 'Unwân. The margins are filled with a floral design in gold. The verses are separated by circles filled with gold.

Not dated ; probably 17th century.

The title-page contains the seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb.

No. 1155.

foll. 311 ; lines 12 ; size 13½ × 9 ; 9½ × 6¼.

The Same.

A very splendid and exceedingly valuable copy of the Qurân, with some Persian notes in the margins.

Written in good Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The interlinear

spaces are beautifully filled with gold. The first two pages are profusely illuminated. The titles of the Sûrahs are in elaborate Ṣulṣ character, within ornamental borders. The verses are divided by gold roses. The end of every five and ten verses is marked in the margin by conical ornaments and illuminated circles, respectively.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Not dated; probably 17th century.

No. 1156.

foll. 660; lines 8; size 14¼ × 9¾; 11 × 6½.

The Same.

A valuable and splendid copy of the Qurân, with an interlinear Persian version and marginal notes, also in Persian.

The text is written in large, thick and fully vocalised Ṣulṣ, within gold and coloured ruled borders; with a double-page 'Unwân. The titles of the Sûrahs, indicating in each case whether it was revealed at Mecca or Medina, and giving the number of verses contained in each Sûrah, are in gold. The verses are separated by circles filled with gold. The margins of the double page at the beginning of the 15th *Juz* are covered with elaborate ornaments in gold.

The interlinear Persian version is written in elegant Nasta'lîq, in red ink, within ornamental borders. The interlinear spaces of the marginal notes are beautifully filled with gold.

Foll. 146–153 are badly water-stained.

Not dated; probably 17th century.

A fly-leaf at the beginning contains a note dealing with the method of consulting the Qurân for omens. It also contains a prayer to be recited prior to the reading of the Qurân.

A fly-leaf at the end, the margin of which is covered with floral ornaments in gold, contains a prayer to be recited after finishing the reading of the Qurân.

No. 1157.

foll. 408 ; lines 14 ; size $4 \times 2\frac{5}{8}$; $2\frac{1}{2} \times 1\frac{1}{2}$.

The Same.

A fine pocket-Qurân.

Written on a gold ground in elegant, small and closely written Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in red.

Not dated; probably 17th century.

No. 1158.

foll. 223 ; lines 19 ; size $2\frac{3}{4} \times 1\frac{3}{4}$; $2 \times 1\frac{1}{4}$.

The Same.

A very small pocket-Qurân.

Written on gold-sprinkled paper in small, closely written and fully vocalised Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gold roses. Slightly worm-eaten.

Three fly-leaves at the beginning contain a prayer to be recited prior to the reading of the Qurân, while three at the end contain a Persian poem on the method of consulting the Qurân for omens. The poem begins thus:—

هرکه از قران کشـــاید فال خویش

بی شکی واقف شود از حال خویش

Not dated; probably 17th century.

No. 1159.

foll. 220 ; lines 19 ; size $3\frac{3}{4} \times 2\frac{1}{4}$; $3 \times 1\frac{1}{2}$.

The Same.

An exceedingly valuable and very fine pocket-Qurân.

Written on gold-sprinkled paper in elegant, small, closely written and fully vocalised Naskh, within gold and black ruled borders;

with a double-page 'Unwân. The titles of the Sûrahs are in gold. The verses are divided by gold roses.

Not dated; probably 17th century.

The MS. was presented to the library by Sayyid Ṣafdar Nawwâb of Patna City.

No. 1160.

foll. 60; lines 29; size $10\frac{1}{4} \times 6\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

The Same.

A valuable copy of the Qurân in 60 foll.

Written in small, closely written and fully vocalised Naskh, within gold and black ruled borders. Each of the thirty *Juz* of the Qurân, although they vary in length, has been skilfully accommodated within four pages. The titles of the Sûrahs are in red. The verses are divided by gilt circles.

Not dated; probably 17th century.

No. 1161.

foll. 342; lines 12; size $10 \times 6\frac{3}{4}$; $6\frac{1}{2} \times 4$.

The Same.

A valuable copy of the Qurân.

Written in elegant Naskh, with all the vowel points and diacritical marks, within illuminated borders. The first two pages, as well as the last two, are profusely illuminated. The title-page and a fly-leaf opposite it are covered with elaborate ornaments in gold and colours. The interlinear spaces are filled with gold. The verses are divided by gilt circles. The *Rukû'* (section) is marked in the margin by a larger illuminated circle, enclosing the letter ع in red. The titles of the Sûrahs are in white on a gold ground.

Three fly-leaves at the beginning contain a table of the Sûrahs and 114 names of God.

Not dated; probably 17th century.

Scribe: عبد الله.

A seal bearing the inscription سلطان محمد سليمان مرزای صفوی الموسوی الحسنی, dated A.H. 1130=A.D. 1718, is found at the end.

No. 1162.

foll. 30; lines 49; size 12½ × 7½; 9½ × 5.

The Same.

An exceedingly valuable copy of the Qurân in 30 foll.

Written in elegant, small and fully vocalised Naskh, within gold and coloured ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in red. The first, the middle and the last lines of every page are in bold Naskh on a gold ground, within black and blue ruled borders. The interlinear spaces are filled with gold, while the margins are covered with ornaments in gold and colours.

Not dated; probably 17th century.

The seals of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page as well as at the end.

No. 1163.

foll. 32; lines 41; size 10¼ × 7; 8¼ × 5½.

The Same.

A very fine and exceedingly valuable copy of the Qurân in 32 foll.

Written in minute, but fully vocalised and legible Naskh, within gold and coloured ruled borders. The beginning of each *Juz* and the titles of the Sûrahs are in red. Foll. 1^b, 2^a, 16^b, 17^a, 31^b, and 32^a are tastefully illuminated. The margins are covered with floral designs in gold. The first two pages as well as the last two are filled with elaborate floral ornaments in gold and colours.

Not dated; probably 17th century.

No. 1164.

foll. 30; lines 41; size 10 × 6½; 8¾ × 5¾.

The Same.

A fairly old and valuable copy of the Qurân in 30 foll., with some marginal notes.

Written in minute, but fully vocalised and elegant Naskh, within gold and black ruled borders; with an illuminated frontispiece. The beginning of each *Juz* and the titles of the Sûrahs are in red. The margins are covered with floral designs in gold. Slightly worm-eaten and water-stained.

Not dated; probably 17th century.

No. 1165.

foll. 233; lines 11; size 12½ × 8; 10 × 6.

The Same.

A copy of the Qurân, with an interlinear Persian version; complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtiḥah* (chapter i) and ending with *Sûrat an-Naḥl* (chapter xvi).

No. 1166.

foll. 285; lines and size same as above.

The Same.

Vol. II.

Beginning with *Sûratu Banî Isrâ'il* (chapter xvii) and extending to the end of the Qurân.

Both volumes are written in fair and fully vocalised Naskh, within red and blue ruled borders; with a double-page 'Unwân. The first, the middle and the last lines of every page are in large Ṣulṣ. The titles of the Sûrahs are in red. The verses are separated by gilt circles.

The interlinear Persian version is written in Nasta'lîq, in red.

Slightly worm-eaten.

Not dated; probably 17th century.

No. 1167.

foll. 181 ; lines 17 ; size 2½ × 2½ ; 2 × 2.

The Same.

Written in small, closely written and fairly vocalised Naskh.
Not dated ; probably 17th century.

No. 1168.

foll. 329 ; lines 8 ; size 12½ × 9½ ; 9½ × 7.

The Same.

A valuable copy of the Qurân, complete in two separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtiḥah* (chapter i) and ending with the following words of the 76th verse of *Sûratu Banî Isrâ'îl* (chapter xvii) :—

وَ اِنْ كَادُوْ لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا وَ اِذًا لَّا يَلْبَثُوْنَ ...

No. 1169.

foll. 368 ; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 76th verse of *Sûratu Banî Isrâ'îl* and extending to the end of the Qurân.

Both volumes are written in fair, large and fully vocalised Ṣulṡ, within gold and coloured ruled borders. The verses are separated by gilt roses ; and the end of every five and ten verses is marked by the words خمس and عشر, respectively, in gold. The titles of the Sûrahs are in gold within floral ornaments. The signs of *Waqf*, *Waṣl*, *Madd* and *Imâlah* are supplied by a later hand in red. Foll. 1–29 are slightly damaged.

Not dated ; probably 17th century.

No. 1170.

foll. 411 ; lines 12 ; size 9¼ × 5½ ; 6¾ × 4.

The Same.

A very fine and valuable copy of the Qurân.

Written in good Naskh, with all the vowel points and diacritical marks, within illuminated borders. The titles of the Sûrahs are in Ṣulṣ, white on a gold ground. The verses are separated by gilt circles. The *Rukû'* (section) and the four main divisions of each *Juz* are marked by larger gilt circles in the margin. The interlinear spaces are filled with gold. The margins of the first two pages as well those of the last two are covered with elaborate ornaments in gold and colours.

Not dated ; probably 17th century.

No. 1171.

foll. 30 ; lines 41 ; size 10½ × 7 ; 9½ × 6.

The Same.

An exceedingly valuable and very fine copy of the Qurân in 30 foll.

According to the following colophon, dated Muḥarram, A.H. 1112 = A.D. 1700, this copy is from the pen of 'Abdalbâqî Ḥaddâd, the celebrated calligrapher of Harât :—

تمت هذه التسويد من كلام المجيد بحمد الله تعالی وحسن توفيقه محرم الحرام سنة اثنی عشر و مائة و الف حامدا لله علی نعمه و مصليا علی نبيه محمد و آله الطاهرين المطهرين كتبه العبد المذنب عبد الباقي حداد ٭

This 'Abdalbâqî Ḥaddâd, as stated in the Taḏkirah-i-Khushnawîsân, p. 125, came to India in the last years of the reign of Shâhjahân (A.H. 1037–1068 = A.D. 1628–1658). He was well-skilled in writing Naskh, in which branch of calligraphy he surpassed all his contemporaries. He presented to Prince Muḥîyaddîn (afterwards Aurangzib) several specimens of his calligraphy, including two splendid copies of the Qurân, one of them being in 30 foll. (probably the

present MS.), and a copy of the *Ṣaḥîfah* of Imâm Zain al-'Âbidîn (see Hand-list, No. 1471). He was honoured by Shâhjahân with the title of Yâqût-Raqam. Subsequently he left India to return to his home in Harât, leaving at Delhi a number of eminent pupils, some of whom also received the titles of Yâqût-Raqam and Yâqût-Raqam Khân. He was alive up to A.H. 1114=A.D. 1702, in which year he completed another copy of the Qurân (No. 1172 below). The exact date of his death and further particulars of his life are not known.

Written in small, closely written and fully vocalised Naskh, within gold and black ruled borders. Each of the thirty *Juz* of the Qurân, although they vary in length, has been very skilfully accommodated within two pages. The verses are divided by small gilt circles. The titles of the Sûrahs are in red. The interlinear spaces in the first two pages are filled with gold.

Slightly worm-eaten and water-stained.

No. 1172.

foll. 372; lines 12; size 5¾ × 4; 3¾ × 2¼.

The Same.

A valuable and elegant pocket-Qurân.

Written by the same 'Abdalbâqî Ḥaddâd on a gold ground in small and close Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The first two pages are profusely illuminated. The beginnings of the four main divisions of each *Juz* are marked by ornaments in the margin. The end of each verse is marked by a cross in red. The signs of *Waqf*, *Waṣl*, *Madd*, *Imâlah*, etc., are in red. The titles of the Sûrahs are also in red.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

Dated A.H. 1114=A.D. 1702.

The MS. was presented by Faḍl Imâm Khân Bahadur of Neora, near Patna.

No. 1173.

foll. 14 ; lines 13 ; size 7×4½ ; 5×3.

The Same.

A collection of five Sûrahs, viz., xxxvi ; xlviii ; lvi ; lxvii ; and lxxviii.

Written in fair and vocalised Naskh on a gold ground, within gold and coloured ruled borders ; with an illuminated frontispiece.

Dated A.H. 1120=A.D. 1708.

Scribe : احمد بن ملا لقمان عالمگیری.

No. 1174.

foll. 349 ; lines 12 ; size 9½×6 ; 6×3¾.

The Same.

A very splendid copy of the Qurân

Written in good and fully vocalised Naskh, within gold-ruled borders ; with a double-page 'Unwân. The interlinear spaces are filled with gold. The titles of the Sûrahs are written in an elaborate Ṣuls character, white on a gold ground. The verses are separated by gold roses. The margins are covered with floral ornaments. The title-page and a fly-leaf opposite it contain the following verse of the Qurân, written in white on a gold ground, within richly illuminated borders :—

قُلْ لَئِنِ اجْتَمَعَتِ الْأِنْسُ وَ الْجِنُّ عَلٰى اَنْ يَاتُوْ بِمِثْلِ هٰذَا الْقُرْاٰنِ

لَا يَاتُوْنَ بِمِثْلِهِ وَ لَوْكَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ◎ *

Dated A.H. 1135=A.D. 1722.

Scribe : محمد رضاء بن محمد بديع الحسيني.

A second fly-leaf at the beginning contains a prayer to be recited, prior to the reading of the Qurân.

The title-page contains a seal and the signature of Ḥafîẓannisâ' Khâtûn, dated A.H. 1213=A.D. 1799.

The seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found at the end.

The MS. was presented to the library by Khân Bahâdur Muḥammad Ismâ'îl.

No. 1175.

foll. 346 ; lines 11 ; size 12×8½ ; 9¾×5½.

The Same.

A copy of the Qurân, with an interlinear Persian version and marginal notes, also in Persian.

According to a note at the end, the interlinear Persian version and the marginal notes are based on a commentary on the Qurân by Âqâ Muḥammad Hâdî Mâzindarânî. The note runs thus :—

ترجمه و حواشي از تفسير آقا محمد هادي مازندراني همشيره زادهٔ ملا محمد باقر مجلسي نوشته شد ●

This Âqâ Muḥammad Hâdî Mâzindarânî, the son of a sister of Mullâ Muḥammad Bâqir Majlisî (*d.* A.H. 1110=A.D. 1698), was an eminent Shî'ah scholar. He flourished in the earlier part of the 12th century of the Hijrah, and wrote, besides a Persian commentary on the Qurân, a gloss upon the *Anwâr al-Tanzîl* of Al-Baiḍâwî (*d.* A.H. 685 =A.D. 1286), and a Persian commentary on the *Shâfiyah* of Ibn al-Ḥâjib (*d.* A.H. 646=A.D. 1248). See Kashf al-Ḥujub, foll. 47ᵃ and 90ᵃ.

The text is written in fair large Naskh, with all the vowels, within gold and coloured ruled borders. The first two and the last six pages are richly illuminated. The verses are divided by gilt circles.

The interlinear Persian version is written in elegant small Nasta'lîq, in red ink.

At the end there are two prayers, the first to be recited prior to the reading of the Qurân, and the other after completing its reading.

Dated Tuesday, the 14th Muḥarram, A.H. 1145=A.D. 1732.

Scribe : مقصود علي بن عبد الكريم.

No. 1176.

foll. 7 ; lines 9 ; size 6¼×4 ; 4½×2½.

The Same.

Sûrat al-Fatḥ (chapter xlviii), complete.

Written on a gold ground in large, elegant and fully vocalised Naskh, within gold and black ruled borders ; with a double-page 'Unwân.

Dated A.H. 1146=A.D. 1733.

Scribe : محمد رضاء بن محمد تقي التبريزي.

The title-page contains, besides two *'Arḍdidah*, the following three seals.

1. A seal bearing the name of Muḥammad Ṣibġatallâh Khân, dated A.H. 1182=A.D. 1768.

2. A seal bearing the name of 'Anbar 'Alî Khân, dated A.H. 1182=A.D. 1768.

3. A seal bearing the name of 'Alî Naqî, dated A.H. 1195=A.D. 1781.

No. 1177.

foll. 459; lines 13; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{3}{4} \times 3\frac{3}{4}$.

The Same.

A very fine and valuable copy of the Qurân.

Written in elegant small Naskh, with all the vowel points and diacritical marks, within illuminated borders. Foll. 1^b–3^a, 78^b, 79^a, 153^b, 154^a, 209^b, 210^a, 274^b, 275^a, 335^a, 388^b, 389^a, 456^b and 457^a are very richly illuminated. The *Rukû'* and the four main divisions of each *Juz* are marked by marginal ornaments. The titles of the Sûrahs are in red, within ornamental borders. The verses are separated by gilt circles.

Dated A.H. 1147=A.D. 1734.

Scribe : احمد بن ملا عثمان نيريزى.

At the end is a prayer, to be recited after finishing the reading of the Qurân.

No. 1178.

foll. 415; lines 12; size 20×12; $15 \times 8\frac{1}{2}$.

The Same.

An exceedingly valuable and splendid copy of the Qurân, with an interlinear Persian version.

The text is written on a paper of reddish tint in elegant, large and fully vocalised Naskh, within black-ruled and broad gold borders; with a double-page 'Unwân. The four main divisions of each *Juz*, the *Rukû'* (section) and the end of every five verses are marked by elaborate ornaments in the margin. The titles of the Sûrahs are

in Ṣuls, in gold, within beautifully illuminated borders. The verses are divided by illuminated circles.

The interlinear Persian version is written in fair Nasta'lîq, in red ink.

Dated the 1st Rabî' II, A.H. 1160=A.D. 1747.

According to a note on the title-page, the MS. was once purchased by a certain Ḥasan at Shîrâz, on the 6th Jumâdâ II, A.H. 1162=A.D. 1749, for Rs. 5,000.

No. 1179.

foll. 137; lines 11; size 23 × 12½; 17 × 9.

The Same.

A very splendid and exceedingly valuable large-size Qurân, with an interlinear Persian version; complete in three separate volumes.

Vol. I.

Beginning with *Sûrat al-Fâtiḥah* (chapter i) and breaking off abruptly with the following words of the 101st verse of *Sûrat al-Barâ'at* (chapter ix):—

وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُوا *

No. 1180.

foll. 136; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the first volume ends in the 101st verse of *Sûrat al-Barâ'at* (chapter ix) and breaking off abruptly with the following words of the 39th verse of *Sûrat al-'Ankabût* (chapter xxix):—

وَلَقَدْ جَاءَهُمْ مُوسَى بِالْبَيِّنٰتِ *

No. 1181.

foll. 144 ; lines and size same as above.

The Same.

Vol. III.

Beginning at the point where the second volume ends in the 39th verse of *Sûrat al-'Ankabût* (chapter xxix) and extending to the end of the Qurân.

All the above three volumes are in the handwriting of Qâḍî 'Iṣmatallâh Khân, a calligrapher of great reputation and skill, who surpassed all his contemporaries in the writing of Naskh. He died in A.H. 1186 = A.D. 1772, leaving behind him several specimens of his remarkable penmanship. See Taḏkirah-i-Khushnawîsân, p. 127.

The text is written in excellent large Naskh, with all the vowel points and diacritical marks, within blue-ruled and broad gold borders. The titles of the Sûrahs, indicating in each case whether it was revealed at Mecca or Medina, and giving the number of verses contained in each Sûrah, are written in a beautiful Ṣulṣ character, in white on a gold ground, within ornamental borders. The *Rukû'* (section) and the beginnings of the four main divisions of each *Juz* are marked by elaborate and beautiful ornaments in the margin.

The first four pages of the first volume and the last two of the third volume are very richly and tastefully illuminated.

The interlinear Persian version is written in elegant small Nasta'lîq.

The colophon runs thus:—

كتبه هيچمدان عصمت الله خان در سنه ١١٨٥ هجرى *

Dated A.H. 1185 = A.D. 1771.

At the end is a prayer, to be recited after perusing the Qurân.

No. 1182.

foll. 177 ; lines 21 ; size $4\frac{1}{4} \times 2\frac{1}{2}$; $3\frac{3}{4} \times 2$.

The Same.

A very fine pocket-Qurân.

Written in good, small, closely written and fully vocalised Naskh, within gold and black ruled borders; with a double-page

ʿUnwân. The titles of the Sûrahs are in red. The verses are divided by gilt circles.

Slightly water-stained.

Dated Friday, the 2nd Shawwâl, A.H. 1195=A.D. 1781.

Scribe : محمد بن محمد رفیع الالمونی .

No. 1183.

foll. 605; lines 9; size 10½ × 6¾; 8¼ × 5.

The Same.

An exceedingly valuable copy of the Qurân.

Written in elegant, large and fully vocalised Naskh, within gold and blue ruled borders. The titles of the Sûrahs are in red, within illuminated borders. The verses are separated by gilt circles. The *Rukû'* and the four main divisions of each *Juz* are marked in the margin by larger gilt circles. The first two pages as well as the last two are richly illuminated.

At the end is a prayer, to be recited after completing the reading of the Qurân.

The colophon runs thus :—

قد وقع الفراغ بتوفيق الله الحميد من تحرير هذا القرآن المجيد

يهدي القريب و البعيد العبد الضعيف النحيف المحتاج الى رحمة الله

عصمت الله برادر زادهٔ ياقوت رقم خان مرحوم غفر الله ذنوبهما ٭

According to the above colophon, the MS. is from the pen of ʿIṣmatallâh, the son of the brother of Muḥammad ʿÂrif, who was himself a good calligrapher and a disciple of the celebrated ʿAbdalbâqî Ḥaddâd, and was honoured by Shâh ʿÂlam Bahâdur Shâh I (A.H. 1119–1124=A.D. 1707–1712) with the title of Yâqût Raqam Khân. ʿIṣmatallâh learnt the art of calligraphy from his aforesaid uncle, and lived in the time of Nawwâb Shujâʿaddawlah of Audh (A.H. 1167–1188=A.D. 1753–1775). See Tadkirah-i-Khushnawîsân, p. 126.

The title-page contains a seal of Bakhshî al-Mulk Saifaddawlah Najaf Qulî Khân (*d.* A.H. 1205=A.D. 1790), dated A.H. 1191=A.D. 1777.

No. 1184.

foll. 436; lines 12; size 13×8; 9×5.

The Same.

A copy of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

The text is written in fair bold Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The verses are separated by gilt roses. The four main divisions of each *Juz* are marked by marginal ornaments. The titles of the Sûrahs are in white on a gold ground, within rich borders. The title-page and a fly-leaf opposite it are occupied by geometrical and floral patterns in gold and colours. The first two pages of the MS. are richly illuminated.

The interlinear Persian version is written in fair Naskh, in red ink.

The following colophon is written in Şulş, white on a gold ground, within rich borders :—

كتبه الفقير الحقير الشيخ عبد المجيد ولد ملا جيون ●

According to the above colophon, the MS. is from the pen of Shaikh 'Abdalmajîd, the son of Mullâ Aḥmad Jîwan of Amaithi (*d.* A.H. 1130=A.D. 1718), the celebrated tutor of the Emperor Aurangzîb (A.H. 1069–1118=A.D. 1659–1707), and the author of several well-known works.

Not dated; probably 18th century.

The last folio contains several seals and '*Arḍdidah*, the earliest of which is dated A.H. 1123=A.D. 1711.

No. 1185.

foll. 225; lines 11; size 8¾×5; 6¾×3½.

The Same.

The first half of the Qurân, with an interlinear Persian version and marginal notes, also in Persian. It extends to the end of *Sûrat al-Kahf* (chapter xviii).

The text is written in fair Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The titles of the Sûrahs are in elegant Şulş, in gold. The verses are divided by

gilt circles, and the end of every five and ten verses is marked in the margin by the words خمس and عشر, respectively. The first two pages are very richly illuminated. The interlinear Persian version is written in elegant Nasta'lîq, in red ink.

Not dated; probably 18th century.

The MS. was presented to the library by Sayyid Ṣafdar Nawwâb of Patna City.

No. 1186.

foll. 80; lines 11; size 8¾ × 5; 6½ × 3½

The Same.

A fragment of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian. It extends from the beginning of *Sûratu Maryam* (chapter xix) to the 56th verse of *Sûrat ar-Rûm* (chapter xxx).

The text is written in elegant Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The titles of the Sûrahs are in Ṣulṣ, in gold. The verses are separated by gilt circles, and the end of every five and ten verses is marked in the margin by the words خمس and عشر, respectively, in gold.

The interlinear Persian version is written in elegant small Nasta'lîq, in red ink.

Not dated; probably 18th century.

No. 1187.

foll. 33; lines 11; size 7¾ × 6; 5½ × 3½.

The Same.

A fragment of the Qurân, extending from the 46th verse of *Sûrat al-'Ankabût* (chapter xxix) to the 27th verse of *Sûratu Yâsîn* (chapter xxxvi).

Written in fair Naskh, with all the vowels, within yellow and black ruled borders. The first double-page and the last are richly illuminated. The titles of the Sûrahs are in red. The verses are separated by gilt circles.

Not dated; probably 18th century.

The title-page contains the seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb.

The MS. was presented to the library by Khân Bahâdur Muḥammad Ismâʿîl.

No. 1188.

foll. 22; lines 14–16; size 21½ × 12¼; 19¼ × 10¼.

The Same.

A MS. containing several short extracts from various Sûrahs of the Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

Written in fair, large and vocalised Naskh on a gold ground, within illuminated borders. The last seven folios are written in Ṣuls, in white on a crimson ground.

Not dated; probably 18th century.

No. 1189.

foll. 151; lines 11; size 14¾ × 9; 12⅛ × 6⅞.

The Same.

A MS. containing five *Juz* of the Qurân, viz., v (foll. 1ᵇ–32ᵃ); viii (foll. 33ᵇ–64ᵃ); xi (foll. 65ᵇ–96ᵃ); xiv (foll. 97ᵇ–128ᵃ); and xxii (foll. 129ᵇ–151ᵃ).

Foll. 32ᵇ, 33ᵃ, 64ᵇ, 65ᵃ, 96ᵇ, 97ᵃ, 128ᵇ and 129ᵃ are blank.

Written on a crimson ground in fair bold Naskh, with all the vowels, within gold and coloured ruled borders. The titles of the Sûrahs, as well as the signs of *Waqf*, *Madd*, *Waṣl*, etc., are in white. The verses are separated by gilt circles.

Not dated; probably 18th century.

No. 1190.

foll. 33; lines 9; size 2½ × 1¾; 2⅛ × 1.

The Same.

A collection of seven Sûrahs of the Qurân, viz., xxxvi; xlviii lv; lvi; lxvii; lxxiii; and lxxviii.

A very fine copy. Written in elegant, small and fully vocalised

Naskh, within gold and coloured ruled borders; with an illuminated frontispiece. The titles of the Sûrahs are in gold. The verses are divided by gilt circles. The interlinear spaces are filled with gold.

Not dated; probably 18th century.

No. 1191.

foll. 41; lines 7; size same as above.

The Same.

Another copy of the same seven Sûrahs.

Written in the same hand, and in the same manner, as the above.

Not dated; probably 18th century.

No. 1192.

foll. 485; lines 12; size $4\frac{1}{4} \times 2\frac{3}{4}$; $3\frac{1}{2} \times 1\frac{1}{2}$.

The Same.

A pocket-Qurân, defective at the beginning.

Written in small and rather cursive Naskh, with all the vowels, within red and blue ruled borders. The titles of the Sûrahs are in red ink.

Slightly water-stained and worm-eaten. Foll. 1, 6, and 44 are wanting.

Not dated; probably 18th century.

No. 1193.

foll. 114; lines 18; size $9\frac{1}{2} \times 5$; $6\frac{3}{4} \times 3\frac{1}{2}$.

The Same.

A defective and incomplete copy of the Qurân, with an anonymous Persian commentary in the margin; in two separate volumes.

Vol. I.

Beginning abruptly with the following words of the 115th verse of *Sûrat al-Baqarah* (chapter ii):—

مَا تُوَلُّوا فَثَمَّ وَجْهُ اللّٰهِ ۞ إِنَّ اللّٰهَ وَاسِعٌ عَلِيمٌ ۞

Ending abruptly with the following words of the 79th verse of *Sûrat al-Kahf* (chapter xviii):—

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسٰكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَ كَانَ
وَرَاءَهُمْ •

No. 1194.

foll. 93; lines and size same as above.

The Same.

Vol. II.

Beginning at the point where the previous volume ends, in the 79th verse of *Sûrat al-Kahf* (chapter xviii), and breaking off abruptly in the beginning of the fourth verse of *Sûrat at-Taġâbun* (chapter lxiv).

Both volumes are written in fair Naskh, with vowel points and diacritical marks. The titles of the Sûrahs are in white on a gold ground. The verses are separated by gilt circles. The interlinear spaces are filled with gold. The first double-page of the first volume is richly illuminated.

The commentary is written in fair Nasta'lîq.

Not dated; probably 18th century.

The MS. was presented by Sayyid Ṣafdar Nawwâb of Patna City.

No. 1195.

foll. 516; lines 11; size 6¾ × 4¼; 3¼ × 2¼.

The Same.

Written in good and fully vocalised Naskh, within gold and black ruled borders; with a double-page 'Unwân. The titles of the Sûrahs are in red. The verses are divided by gilt circles. The beginning of each *Juz* is distinguished by a larger gilt circle in the margin.

Slightly worm-eaten.

Not dated; probably 18th century.

No. 1196.

foll. 328; lines 15; size $4\frac{1}{2} \times 2\frac{1}{2}$; $3 \times 1\frac{1}{2}$.

The Same.

A valuable pocket-Qurân.

Written on gold-sprinkled paper in elegant, small, closely written and fully vocalised Naskh, within gold, blue and black ruled borders. The first four pages are richly illuminated. The titles of the Sûrah are in gold. The verses are divided by gilt roses. Foll. 2 and 3 are slightly damaged.

Not dated; probably 18th century.

The MS. was presented by Sayyid Khurshîd Nawwâb of Patna City on the 23rd February, 1904.

No. 1197.

foll. 281; lines 16; size $12 \times 8\frac{1}{2}$; $9\frac{3}{4} \times 5\frac{1}{4}$.

The Same.

A copy of the Qurân, with an interlinear Persian version.

The text is written in fair and fully vocalised Naskh, within gold and coloured ruled borders. The titles of the Sûrahs are in white on a gold ground. The beginnings of the four main divisions of each *Juz* are marked by marginal ornaments. The margins of the first double-page and the last two are covered with beautiful ornaments in gold and colours.

Not dated; probably 18th century.

The seals and signatures of Nawwâb Sayyid Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khurshîd Nawwâb, are found on the title-page as well as at the end.

No. 1198.

foll. 218; lines 17; size $22\frac{1}{2} \times 12$; $13\frac{1}{2} \times 7$.

The Same.

A magnificent large-size Qurân, with an interlinear Persian version, and a Persian commentary by Fathallâh bin Shukrallâh al-

Kâshânî (*d.* A.H. 997=A.D. 1589; see Kashf al-Ḥujub, fol. 56[b]), entitled *Khulâsat al-Manhaj.*

The commentary begins thus :—

حمدی چون کلمات ربانی بیغایت شائستهٔ لطیفی است ٭

The text and the commentary are both incomplete at the end. They break off abruptly with the 11th verse of *Sûratu Nûḥ* (chapter lxxi).

The text is written in beautiful large Naskh on a gold ground, with all the vowel points and diacritical marks, within richly illuminated borders. The interlinear Persian version is written in fair Nasta'lîq, in red ink.

The commentary is written slantwise in the margins in good Nasta'lîq, with quotations from the text in red ink. The interlinear spaces in the margins are filled with ornaments.

The verses are divided by illuminated circles. The titles of the Sûrahs are in blue on a gold ground, within rich borders. The margin of the first double-page is covered with excellent and very elaborate ornaments in gold and colours.

At the beginning are two fly-leaves containing the various titles of the Qurân.

Interleaved with sheets of blank vellum, and bound in painted and glazed covers of Kashmîrî workmanship The name of Bâdshâh Begam, for whom the MS. was prepared, is written thus on the edge of the right-hand cover of the MS. :—

ب ا د ش ا ہ ب ی گ م ٭

This Bâdshâh Begam was the mother of Nawwâb Âṣafaddawlah of Audh (A.H. 1188–1212=A.D. 1775–1797).

On the edge of the left-hand cover is written the name of the book-binder, Faḍl 'Alî.

Not dated ; probably 18th century.

No. 1199.

foll. 266 ; lines 15 ; size 12¼×8 ; 8×4¼.

The Same.

A richly illuminated copy of the Qurân, with an interlinear Persian version, and a Persian commentary, entitled *Khulâṣat al-Manhaj* (see No. 1198 above).

The text and the commentary are both incomplete at the end. They break off abruptly in the beginning of the 9th verse of *Sûrat aṣ-Ṣaff* (chapter lxi).

The text is written in elegant Naskh on a gold ground, with all the vowel points and diacritical marks, within richly illuminated borders. The interlinear Persian version is written in fair Nasta'lîq, in red ink.

The Persian commentary is written slantwise in the margins in good Nasta'lîq, with quotations from the text, in red ink. The interlinear spaces in the margins are occupied by floral designs in gold and colours.

The verses are divided by illuminated circles. The titles of the Sûrahs are in blue on a gold ground, within ornamental borders. The first double-page is richly illuminated. The *Rukû'* (section) and the four main divisions of each *Juz* are marked by illuminations in the margin.

Foll. 1ᵇ–7ᵇ contain a preface to the Persian commentary, beginning as follows:—

حمدی چون کلمات ربانی بیغایت شائستهٔ لطیفی است *

Foll. 8ᵇ–11ᵇ contain a short extract from the *Khulâṣat al-Arkân*, a Persian work on the correct pronunciation of the Qurân.

Foll. 8ᵃ and 12ᵃ are blank.

Not dated; probably 18th century.

No. 1200.

foll. 34; lines 7; size $8\frac{3}{4} \times 5\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

The Same.

The 8th *Juz* of the Qurân.

Written in elegant, large and fully vocalised Naskh, within gold and coloured ruled borders; with a tastefully illuminated frontispiece. The heading of the *Juz* and the title of *Sûrat al-A'râf* (chapter vii) are in Ṣulṣ, white on a gold ground. The verses are divided by gilt circles. The *Rukû'* (section) is marked in the margin by a large gilt circle, enclosing the letter ع in white. The end of the first quarter, the half and the third quarter of the *Juz* is marked by marginal ornaments of various designs, enclosing the words ربع, نصف and ثلث, respectively.

Dated A.H. 1212=A.D. 1797.

No. 1201.

foll. 467; lines 13; size $5\frac{3}{4} \times 3$; $4\frac{1}{2} \times 2$.

The Same.

Written in elegant Naskh, with all the vowel points and diacritical marks, within gold and coloured ruled borders. The first double-page is tastefully illuminated. Fol. 2b contains an illuminated frontispiece. The titles of the Sûrahs are in white, on a gold ground. The verses are divided by gold roses.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Six fly-leaves at the beginning contain a table of the Sûrahs of the Qurân.

Not dated; probably 18th century.

No. 1202.

foll. 710; lines 5; size $12\frac{1}{4} \times 9$; $8\frac{1}{4} \times 5$.

The Same.

A copy of the Qurân, with an interlinear Urdu version; complete in two separate volumes.

Vol. I.

The first half of the Qurân, ending with the 74th verse of *Sûrat al-Kahf* (chapter xviii).

No. 1203.

foll. 706; lines and size same as above.

The Same.

Vol. II.

The latter half of the Qurân, beginning with the 75th verse of *Sûrat al-Kahf* (chapter xviii).

Both volumes are written in elegant bold and fully vocalised Naskh, within gold and coloured ruled borders. The verses are separated by gilt circles. The titles of the Sûrahs are in blue on a

gold ground, within rich borders. The *Rukû'* (section) and the four main divisions of each *Juz* are marked in the margin by ornaments of various designs. The margins of the first four pages of the first volume are covered with tasteful and brilliant illuminations.

The interlinear Urdû version is written in fair Nasta'lîq, in red ink.

Not dated; probably 18th century.

Seals of Sayyid Khurshîd Nawwâb of Patna City are found on the title-page as well as at the end.

No. 1204.

foll. 234; lines 17; size 19¾ × 12¼; 15½ × 7½.

The Same.

A copy of the Qurân, with an interlinear Persian version. The Sûrahs are arranged according to the chronological order of revelation.

At the end there are two additional Sûrahs, called respectively *Sûrat an-Nûrain* and *Sûrat al-Wilâyat*, and thirty-three additional verses belonging to various Sûrahs, which are not found in the text of the Qurân published by 'Usmân, the third Caliph (A.H. 23–35 = A.D. 644–656). Some Shî'ahs of later times have contended that certain portions were deliberately omitted by 'Usmân, since they favoured 'Alî, the fourth Caliph (A.H. 35–40 = A.D. 656–661), and his family. But this is difficult to believe. 'Usmân could scarcely have omitted any portion without it being observed at the time; how would 'Alî have accepted 'Usmân's recension, had he done so? Indeed, 'Alî himself is said to have transcribed copies of the Qurân from the same text. The Qurân itself contains frequent denunciations against those who should presume to fabricate anything in the name of the Lord, or conceal any part of that which He had revealed; and we cannot believe that any one among the early Muslims would have dared to contemplate such an act. Moreover, there are many anecdotes recorded in the canonical books of Hadîs, which go to show that the copies of the Qurân, circulated by 'Usmân, were transcribed from the recension made by Abû Bakr, the first Caliph (A.H. 11–13 = A.D. 632–634), which is admitted by all Muslims to have been a faithful reproduction of the revelation as reduced to writing in the presence of the Prophet, and to agree in every particular, both in text and in arrangement, with the Qurân as preserved in the memories of the *Sahâbah*.

The purity of the text of the Qurân is universally recognised. Among European scholars, the following opinion of Sir William Muir, in his "Life of Muhamet" (p. 557), may be quoted:—

"There is probably in the world no other work which has remained twelve centuries with so pure a text. The various readings are wonderfully few in number, and are chiefly confined to differences in the vowel points and diacritical signs. But these marks were invented at a later date. They did not exist at all in the early copies, and can hardly be said to affect the text of Othmân ('Usmân)."

The additional Sûrahs and verses, found in the present copy, were no doubt composed by some Shi'ah scholar of later times; and the Shi'ahs themselves do not believe them to be the word of God, for they do not think it lawful to recite them in their prayers. Cf. Geschichte des Qorans, 2nd edition, edited by Schwally, vol. ii, pp. 93--112.

The Sûrahs, as they stand in the present copy, are as follows:—

1. سورة الفاتحه ; 2. سورة العلق ; 3. سورة القلم ; 4. سورة المزمل ;
5. سورة المدثر ; 6. سورة ابي لهب ; 7. سورة تكوير ; 8. سورة الاعلى ;
9. سورة الليل ; 10. سورة الفجر ; 11. سورة الضحى ; 12. سورة انشراح ;
13. سورة العصر ; 14. سورة العاديات ; 15. سورة الكوثر ; 16. سورة التكاثر ;
17. سورة الماعون ; 18. سورة الكافرون ; 19. سورة الفيل ; 20. سورة الفلق ,
21. سورة الناس 22. سورة الاخلاص ; 23. سورة النجم ; 24. سورة عبس ;
25. سورة القدر ; 26. سورة الشمس ; 27. سورة البروج ; 28. سورة و التين ;
29. سورة قريش ; 30. سورة القارعه ; 31. سورة القيمه ; 32. سورة الهمزة :
33. سورة المرسلات ; 34. سورة قٓ ; 35. سورة البلد ; 36. سورة الطارق ;
37. سورة القمر ; 38 سورة صٓ ; 39. سورة الاعراف ; 40. سورة الجن ;
41. سورة يسٓ ; 42. سورة الفرقان ; 43. سورة الملٰئكة ; 44. سورة المريم :
45. سورة طٰه ; 46. سورة الواقعه ; 47. سورة الشعراء ; 48. سورة النمل ;
49. سورة القصص ; 50. سورة بني اسرائيل ; 51. سورة يونس ; 52. سورة الهود ;
53. سورة يوسف ; 54. سورة الحجر ; 55. سورة الانعام ; 56. سورة الصافات ;
57. سورة لقمان ; 58. سورة السبا ; 59. سورة الزمر ; 60. سورة المؤمن ;
61. سورة سجده ; 62. سورة الشوري ; 63. سورة الزخرف ; 64. سورة الدخان ;

65. سورة الجاثيه ; 66. سورة الاحقاف ; 67. سورة الذاريات ; 68. سورة الغاشيه ;
69. سورة الكهف ; 70. سورة النحل ; 71. سورة النوح ; 72. سورة ابراهيم ;
73. سورة الانبياء ; 74. سورة المؤمنون ; 75. سورة الم سجدة ; 76. سورة الطور ;
77. سورة الملک ; 78. سورة الحاقة ; 79. سورة المعارج ; 80. سورة النباء ;
81. سورة النازعات ; 82. سورة الانشقاق ; 83. سورة الانفطار ; 84. سورة العنكبوت ;
85. سورة المطففين ; 86. سورة الروم ; 87. سورة البقرة ; 88. سورة الانفال ;
89. سورة آل عمران ; 90. سورة الاحزاب ; 91. سورة الممتحنة ; 92. سورة النساء ;
93. سورة الزلزال ; 94. سورة الحديد ; 95. سورة محمد ; 96. سورة الرعد ;
97. سورة الرحمن ; 98. سورة هل اتى ; 99. سورة الطلاق ; 100. سورة البينه ;
101. سورة الحشر ; 102. سورة النصر ; 103. سورة النور ; 104. سورة الحج ;
105. سورة المنفقين ; 106. سورة المجادله ; 107. سورة الحجرات ;
108. سورة التحريم ; 109. سورة الصف ; 110. سورة الجمعه ; 111. سورة التغابن ;
112. سورة الفتح ; 113. سورة التوبه ; 114. سورة المائدة ; 115. سورة النورين ;
116. سورة الولاية .

The text is written in beautiful large Naskh, with all the vowel points and diacritical marks, within gold and black ruled borders. The verses are properly numbered in red ink, and separated by gilt circles. The interlinear Persian version is written in fair Nasta'lîq in red ink. Fol. 142ª is blank.

Two fly-leaves at the beginning contain a table of the Sûrahs of the Qurân.

Not dated; probably 18th century.

No. 1205.

foll. 402; lines 12; size 16×9½; 13×6½.

The Same.

A large-size Qurân, with an interlinear Persian version, and marginal notes, also in Persian.

The text is written in elegant and fully vocalised Naskh, within gold and coloured ruled borders; with a double-page 'Unwân. The title-page contains an octagonal ornamental design in gold and

colours. The *Rubâ'* (section) and the beginnings of the four main divisions of each *Juz* are marked in the margin by oblong ornaments. The verses are divided by gilt roses. The titles of the Sûrahs are in white on a gold ground, within illuminated borders.

The interlinear Persian version is written in small Naskh, in red ink.

Not dated; probably 18th century.

Foll. 401ᵇ–402ᵃ contain a prayer, to be recited after completing the reading of the Qurân.

The seals of Nawwâb Wilâyat 'Alî Khân of Patna City and of his grandson, Sayyid Khhurshîd Nawwâb, are found on the title-page as well as at the end.

The MS. was presented to the library by Khân Bahâdur Sayyid Muḥammad Ismâ'îl on the 21st July, 1903.

No. 1206.

Foll. 197; lines 19; size $5\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

A valuable pocket-Quran.

Written in elegant, fully vocalised Naskh, within gold and black ruled borders. The first two pages are richly illuminated. The margins of foll. 2ᵇ and 3ᵃ are covered with floral designs in gold and colours, while the interlinear spaces are filled with gold. The title-page and three fly-leaves at the beginning, containing a prayer to be recited prior to the reading of the Qurân and a table of the Sûrahs, are profusely illuminated. The titles of the Sûrahs are in red on a gold ground. The verses are separated by gilt roses. Each *Ḥizb* and the four main divisions of each *Juz* of the Qurân are marked by marginal ornaments.

At the end is a prayer, to be recited after completing the reading of the Qurân.

Slightly worm-eaten.

Dated A.H. 1237=A.D. 1821.

Scribe: محمد حسین بن محمد صادق.

The MS. was presented by Sayyid 'Alî Naqî of Muẓaffarpûr.

No. 1207.

foll. 31 ; lines 31 ; size 9½ × 6½ ; 8 × 5½.

The Same.

A copy of the Qurân in 30 foll.

Written in small elegant Naskh, with occasional vowel points, within black-ruled borders. The titles of the Sûrahs are in red ink.

The title-page contains a prayer to be recited prior to the reading of the Qurân, and the last folio a prayer to be recited after completing its reading.

Dated Thursday, the 1st Rabî' I, A.H. 1292=A.D. 1875.

Scribe : محمد هادي بن آقا محمد على بن ملا علي نقي مازندراني.

The MS. was presented by Sayyid Ṣafdar Nawwâb of Patna City on the 21st July, 1909.

No. 1208.

foll. 39 ; lines 11 ; size 4¾ × 2¼ ; 3¾ × 2.

The Same.

A MS. containing short extracts from various Sûrahs of the Qurân.

Written in ordinary Indian Naskh, with all the vowel points, within coloured ruled borders.

Not dated ; probably 19th century.

No. 1209.

foll. 152 ; lines 11 ; size 12 × 8½ ; 8¾ × 5½.

The Same.

A fragment of the Qurân, extending from the 201st verse of *Sûrat al-A'râf* (chapter vii) to the 32nd verse of *Sûratu Luqmân* (chapter xxxi).

Written in Naskh, with numerous short lacunae.

Not dated ; probably 19th century.

No. 1210.

foll. 300; lines 13; size 12 × 7½; 8½ × 4½.

The Same.

Written in elegant, large and fully vocalised Naskh, within gold, blue and black ruled borders; with a fine double-page 'Unwân. The titles of the Sûrahs are in red ink. The verses are divided by gilt circles. The *Rukû'* (section) and the four main divisions of each *Juz* are marked in the margin by larger illuminated circles.

Not dated; probably 19th century.

VARIOUS READINGS OF THE QURÂN.

No. 1211.

foll. 281; lines 12; size 8½ × 6¾; 6¾ × 5¼.

كتاب الحجه فى القرات السبعه

KITAB AL-ḤUJJAH FI'L-QIRÂ'ÂT AS-SAB'AH.

The first two parts of the *Kitâb al-Ḥujjah* (book of convincing argument), a very rare and old work on the various readings of the seven canonical Qurân-readers, described in Ḥâj. Khal., vol. v, pp. 93 and 134, as a commentary on the *Kitâb al-Qirâ'ât as-Sab'ah* of Abû Bakr Aḥmad bin Mûsâ, commonly called Ibn Mujâhid (*d.* A.H. 324 = A.D. 936).

Author: Abû'Alî al-Ḥasan bin Aḥmad bin 'Abdalġaffâr bin Muḥammad bin Sulaimân bin Abân al-Fasawî al-Fârisî ابو على الحسن بن احمد بن عبد الغفار بن محمد بن سليمان بن ابان الفسوى الفارسي, one of the greatest of grammarians. He was born at Fasâ, a town in the province of Fars, in A.H. 288 = A.D. 901. In A.H. 307 = A.D. 919 he went to Baġdâd, where he prosecuted his studies under Abû Bakr Muḥammad Ibn as-Sarrâj (*d* A.H. 316 = A.D. 929) and Ibrâhîm Ibn Sahl az-Zajjâj (*d* A.H. 310 = A.D. 922), the greatest philologists of the time. He travelled over many countries, and stopped for some time at Aleppo, with Saifaddawlah Ibn Ḥamdân (A.H. 333—356

=A.D. 944—967), by whom he was received in A.H. 341=A.D. 953. He had some conferences there with the famous poet, Al-Mutanabbî (*d.* A.H. 354=A.D. 965). Later on he proceeded to Fârs, where he gained the favour and high esteem of 'Aḍudaddawlah Abû Shujâ' Khusraw (A.H. 338—372=A.D. 949—982), the second ruler of the Buwaihids of Fârs, for whom he composed his two famous grammatical works, viz., *Al-'Îḍâh* and *At-Takmilah*. Ibn Khallikân (De Slane's translation, vol. i, p. 381) says that he was suspected of being a Mu'tazalite. Ibn Abi'd-Dam (At-Ta'rîkh al-Islâmî, fol. 141[b]) says that the people of Baġdâd regarded him as a greater grammarian even than the celebrated Al-Mubarrad (*d.* A.H. 285=A.D. 998). Our author wrote a large number of books. Besides the present work and those mentioned in Brock., vol. i, p. 114, the following compositions of his are enumerated by Yâqût in the Irshâd al-Arîb (vol. vi, part iii, pp. 9—22) :—

كتاب مختصر (iii) ; كتاب الايضاح الشعري (ii) ; كتاب ابيات الاعراب (i)
المسائل (vi) ; المسائل البغدادية (v) ; المسائل الحلبيه (iv) ; عوامل الاعراب
; كتاب المقصور والممدود (ix) ; كتاب الاغفال (viii) ; المسائل القصريه (vii) ; الشيرازيه
(xiii) ; المسائل المنثورة (xii) ; كتاب الترجمه (xi) ; كتاب نقض الهاذور (x)
كتاب التتبع لكلام ابي على الجبائي (xv) ; ابيات المعاني (xiv) ; المسائل الدمشقيه
(xviii) ; المسائل العسكريه (xvii) ; المسائل البصريه (xvi) ; فى التفسير
(xx) ; المسائل المشكله (xix) ; المسائل المصلحة من كتاب ابن السراج
; المسائل الكرمانيه

He is called by some "Al-Fasawî" and by others "Al-Fârisî", with reference to his native town and province, respectively. He died at Baġdâd on Sunday, the 17th Rabî' II, A.H. 377=A.D. 987. Ibn al-Aṣîr (Al-Kâmil, vol. ix, p. 36), however, places his death in A.H. 376=A.D. 986. For further particulars of his life see Nâmah-i-Dânishwarân, vol. i, pp. 513—21; Ibn Khallikân (De Slane's translation, vol. i, pp. 379—81); Buġyat al-Wu'ât, fol 170[b]; Yâqût, vol. vi, part iii, pp. 9—22; Nuzhat al-Alibbâ', fol. 145[a]; Dustûr al-I'lâm, fol 90[a]; Tâj aṭ-Ṭabaqât, vol. iv, part ii, fol. 189[a]; Mir'ât al-Janân, fol. 227[b]; Mujmal Faṣîḥî, fol. 126[a]; and Brock., vol. i, pp. 113—4.

Ibn Jinnî, the author's pupil, in the introduction to his work, entitled *Al-Muḥtasib* (No. 1213 below), makes the following remarks regarding the *Kitâb al-Ḥujjah* :—

فان ابا علي رحمه الله تعالى عمل كتاب الحجة فى القرآت
فتجاوز فية قدر حاجة القراء الى ما يجفوا عنه كثير من العلماء و نحن

بالله و له و اليه و هو حسبنا على ان الشيخ ابا علي رضي الله عنه قد كان وقتا حدث نفسه بعمله و هم ان يضع يده فيه و يبدأ به فاعترضت خوالج هذا الدهر دونه و حالت هفواته بينه و بينه هذا على ما كان رحمه الله تعالى عليه من خلو سربه و سروح فكره ٭

The MS. is defective at the beginning. It opens abruptly thus:—

...... قصدته و المعونة عليه و هو حسبنا و نعم الوكيل - فاتحة الكتاب - اختلفوا في اثبات الالف و اسقاطها من قوله جل و عز ملك يوم الدين فقرأ عاصم و الكسائي مالك بالالف و قرأ الباقون ملك بغير الالف و لم يمل احد الالف من مالك الخ ٭

On fol. 144[b], the first part ends with these words:—

يتلوه في الجزء الثاني قوله تبارك و تعالى غشاوة في سورة البقرة الحمد لله كما هو اهله و صلى الله على محمد نبيه المصطفى و آله ٭

The second part, which is defective at the beginning, opens abruptly on fol. 146[a] with these words:—

.... فان شئت جعلته صفة و اضمرت الخبر ....

و البغداديون فيما حكى لنا عنهم يجيزون في هذا و يفهمون ان يكون الظرف من صلة المنفي المبني غير المنون فاما قوله تبارك و تعالى لا بشرى يومئذ للمجرمين فان جعلت بشرى في موضع تنوين جاز ان يكون يومئذ من صلته و ان جعلته في موضع الفتح للنفي جاز ان يكون خبرا الخ ٭

The second part ends on fol. 278[a] thus:—

يتلوه في الجزء الثالث ان شاء الله اختلفوا في اسارى تفدوهم في اثبات الالف في الحرفين و اسقاطها و الحمد لله كما هو اهله و صلى الله على محمد نبيه و آله و سلم تسليما ٭

There are several notes, at the end of both parts, giving the names of those who read the MS. with Tâjaddin Abu'l-Yumn Zaid bin al-Ḥasan al-Kindî, whose signature is found on the title-page of part X (see No. 1212 below).

This Tâjaddîn Abu'l-Yumn, a great grammarian and Qurân-reader, was born at Baġdâd, A.H. 520=A.D. 1126. He settled permanently at Damascus, where he gained the special favour of the Amîr 'Izzaddîn Farrukh Shâh, a nephew of Sulṭân Ṣalâḥaddîn Yûsuf al-Ayyûbî (A.H.564—589=A.D.1169—1193). Having accompanied the Amîr to Egypt, he had an opportunity of consulting the most valuable works preserved in the libraries of that country. He composed several instructive works, some of which are noticed by Ḥâj. Khal.; but unfortunately none of them is now extant. He died at Damascus on Monday, the 6th Shawwâl, A.H. 613=A.D. 1217. For his life see Ibn Khallikân (De Slane's translation, vol. i, pp. 546—549); Buġyat al-Wu'ât, fol. 196[a]; Mir'ât al-Janân, fol. 381[a]; Ṭabaqât al-Qurrâ' by Aḍ-Ḍahabî, fol. 135[a]; Dustûr al-I'lâm, fol. 118[a]; Al-Jawâhir al-Muḍîyah, vol. i, fol. 110[a]; Yâqût, vol. iv, p. 222; and Tâj aṭ-Ṭabaqât, vol. vii, part i, fol. 53[a].

Fol. 144[b] contains the following note, dated the 6th Rabî'I, A.H. 582=A.D. 1186, which tells us that the MS. was read in the presence of Tâjaddîn al-Kindî at several sittings:—

سمع هذه المجلدة على المولى الصدر الامام الكبير تاج الدين شرف
الاسلام سيد العلماء ابى اليمن زيد بن الحسن بن زيد الكندي عبد الرحمن
بن محمد بن ابراهيم الطهراني [و] حسام الدين ابو الحسن علي بن
احمد بن مكي و تقي الدين عمر بن الحسن بن علي الموصلي و شهاب
الدين ابو المحاسن سليمان بن الفضل بن الحسن البانياسي و رضي الدين عبد
الجليل بن احمد الحواري و موفق الدين ابو الجنان رضوان بن ....
و علي بن ابى الفضائل الدمشقي و عمر بن فضل عبد الله الصرخدي
و ذلك في مجالس آخرها سادس ربيع الاول سنة اثنين و ثمانين
و خمس مائة *

This is attested by Tâjaddîn al-Kindî in his own hand thus:—

هَذا صحيح و كتبه ابو اليمن بخطه *

Another note, on the same folio, copied from Tâjaddîn al-Kindî's autograph note, and dated A.H. 623=A.D. 1226, reads thus:—

شاهدت بخط شيخنا تاج الدين رحمه الله في بيت الامام نجيب

الله الكندي سلمه الله و سمع ايضا كتاب الحجة في القراآت لابي علي
الفارسی وهی روايتي عن شيخي الامام ابي محمد عبد الله بن علي بن
احمد قراءة عليه عن الشيخ ابي طاهر احمد بن علي بن عبد الله بن سوار
المقرئ عن ابي عبد الله الحسين بن علي الامدي عن علي بن عيسى
الربعي عن ابي علي الحسن بن احمد بن عبد الغفار الفارسي المصنف
و كنت سمعتها عليه بقراءة غيري قبل ذلک و كتب ابو اليمن الكندي -
نقلته كما شاهدته .... في صفر من سنة ثلاث و عشرين و ستمائة •

A note, in the margin of the same folio, a portion of which has been cut off by the binder, tells us of the reading of the MS. in the presence of the same Tâjaddîn al-Kindî at the grand mosque of Damascus at several sittings, the last of which was held on Wednesday, the 18th Ḏu'l-Ḥijjah, A.H. 589=A.D. 1193.

Fol. 145 contains a lengthy note, dated the 'Azîzîyah Madrasah, Damascus, Sunday, the 20th Ḏu'l-Qa'dah, A.H. 606=A.D. 1210, giving the following names, among others, of those who read the book with Tâjaddîn al-Kindî :—

1. Qâḍî Zakîaddîn Ṣadr ash-Shâm Abu'l-'Abbâs Ṭâhir bin Muḥammad bin 'Alî al-Qurashî (*d.* A.H. 610=A.D. 1214; see Ṭabaqât by Ibn al-Mulaqqin, fol. 115[b]).

2. Wajîhaddîn Abu'l-Faraj Ibrâhîm bin Yûsuf al-Ma'âfirî al-Bûnî (*d.* A.H. 612=A.D. 1216; see Al-Jawâhir al-Muḍîyah, vol. i, fol. 22[a]).

3. Muḥammad bin Aḥmad Ash-Shâṭibî (*d.* A.H. 614=A.D. 1218; see Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 138[b]).

4. Abu'l-Ḥasan 'Alî bin Abi'l-Ḥasan bin Abî 'Abdallâh al-Wâsiṭî (*d.* A.H. 617=A.D. 1220; see *ibid.*, fol. 141[a]).

5. Ismâ'il bin 'Abdallâh bin 'Abdalmuḥsin al-Anmâṭî (*d.* A.H. 619=A.D. 1222; see Ṭabaqât by Al-Isnawi, fol. 24[b]).

6. Zainaddîn Abu'l-Ḥusain Yaḥyâ bin Mu'ṭî bin 'Abdannûr az-Zuwâwî an-Naḥwî (*d.* A.H. 628=A.D. 1231; see Buġyat al-Wu'ât, fol. 333[a]).

7. Abu'l-Fatḥ Manṣûr bin 'Abdallâh bin Jâmi' aḍ-Ḍarîr (*d.* A.H. 641=A.D. 1244; see Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 152[a]).

8. Al-Muntakhab bin Abi'l-'Izz bin ar-Rashîd al-Hamdânî (*d.* A.H. 643=A.D. 1245; see *ibid.*, fol. 151[a]).

9. 'Alamaddîn Abu'l-Ḥasan 'Alî bin Muḥammad as-Sakhâwî (*d.* A.H. 643=A.D. 1245; see No. 1246 below).

10. Abu'l-Binâ' Maḥmûd, the son of 'Alamaddîn as-Sakhâwî.

11. Al-Qâḍî al-Muntakhab Kamâladdîn Abu'l-Mufaḍḍal Yaḥyâ bin Muḥammad bin 'Alî al-Qurashî (*d.* A.H. 668=A.D. 1270; see Ṭabaqât by Ibn al-Mulaqqin, fol. 115[b]).

12. Ismâ'îl bin Abî Ṭâlib al-'Aṭṭâr (*d.* A.H. 668=A.D. 1270; see Ṭabaqât al-Qurrâ' by Aḍ-Ḍahabî, fol. 155[a]).

13. Amînaddîn Abu'l-'Abbâs Aḥmad bin 'Abdallâh, the nephew of Tâjaddîn al-Kindî.

14. Abû Isḥâq Ibrâhîm bin 'Abdalwahhâb bin Abi'l-Ma'âlî al-Khazrajî ar-Raiḥânî (who was alive up to A.H. 625=A.D. 1228; see Ṭabaqât by Ibn al-Mulaqqin, fol. 122[a]).

15. 'Azîzaddîn Abû Ḥâmid Muḥammad, the son of 'Imâdaddîn Muḥammad al-Kâtib al-Iṣfahâni (*d.* A.H. 597=A.D. 1200; see Ḥusn al-Muḥâḍarah, fol. 142 [b]).

Fol. 278[b] contains a note, which tells us of the reading of the second part of the work in the presence of Tâjaddîn al-Kindî at the grand mosque of Damascus at four sittings, the last of which was held on Wednesday, the 2nd Muḥarram, A.H. 590=A.D. 1194.

Another note, on the same folio, dated the 'Azîzîyah Madrasah, Damascus, Sunday, the 27th Ḍu'l-Qa'dah, A.H. 606=A.D. 1210, repeats, for the most part, the contents of that found on fol. 145. The following concluding words of this note are in Tâjaddîn al-Kindî's own hand :—

عاد القاري لولدي ابى الفضل الكمال ابي عبد الله و ابى الفرح
ما فاتهما من هذا الجزء فصح لهما سماع جميعه و كتب ابو اليمن بخطه •

Fol. 281, which is the last folio of the seventh part of the work, contains two notes. The first tells us of the reading of this seventh part, in the presence of Tâjaddîn al-Kindî, at the grand mosque of Damascus at three sittings, the last of which was held on Wednesday, the 7th Rabî' I, A.H. 590=A.D. 1194. It also states that Tâjaddîn al-Kindî was authorised to teach the book by Imâm Abû Muḥammad 'Abdallâh bin 'Alî bin Aḥmad an-Naḥwî in A.H. 540=A.D. 1146. The second note tells us of the reading of the seventh part, again in the presence of Tâjaddîn al-Kindî, at the 'Azîzîyah Madrasah, Damascus, at two sittings, the last of which was held on Sunday, the 17th Muḥarram, A.H. 607=A.D. 1210.

No other copy of the work is known.

Written in old Arabian Naskh, with occasional vowel-points. Fol. 280 should follow fol. 273.

The date of the copy is not given; but it must certainly be earlier than the date of the first note, viz., A.H. 582=A.D. 1186.

Slightly worm-eaten and water-stained.

Foll. 66[a], 143[b], 144[a], 230[a], 254[b], and 273[b] contain seals of Ilyâs bin Muḥammad bin 'Alî al-'Arabî, a distinguished Qurân-reader of Damascus. According to Aḏ-Ḏahabî, Ṭabaqât al-Qurrâ', fol. 142[b], he died in A.H. 626=A.D. 1229.

No. 1212.

foll. 149; lines and size same as above.

The Same.

The tenth part of the work noticed above.

Beginning:—

قرأ نافع و حفص عن عاصم أُفٍّ لكما - خفض منون - ابن كثير و ابن عامر و الكسائى أُفِّ لكما - خفض غير منون - قال ابو على من نوّن فقال أُفٍّ جعله نكرةً مثل غاقٍ و صهٍ و نحو ذلك من الاصوات و هذا التنوين فى الصوت دليل التنكير و من لم ينون جعله معرفة كانه فى المعنى الصوت الذي يعرَّف الخ *

Incomplete at the end. It breaks off abruptly thus:—

و زعم بعض البصريين في حذف هذه النون انها لغة لغطفان *

Uniform with the preceding, and written by the same hand. The seals of Ilyâs bin Muḥammad bin 'Alî al-'Arabî are found on foll. 1[b], 2[a], 83[a], and 148[b].

Slightly worm-eaten and water-stained.

The title-page bears the signature of Tâjaddîn Zaid bin Ḥasan al-Kindî, for some account of whom see No. 1211 above.

No. 1213.

foll. 202; lines 25; size 8½×6; 8×4¾.

المحتسب في شرح الشواذ

AL-MUḤTASIB FÎ SHARḤ ASH-SHAWÂDD.

A rare copy of a work, treating of the disputed readings of the Qurân, based on the *Kitâb ash-Shawâdd* of Abû Bakr Aḥmad bin Mûsâ, better known as Ibn Mujâhid (*d.* A.H. 324=A.D. 936).

Author: Abu'l-Fatḥ 'Uṣmân bin Jinnî al-Mawṣilî an-Naḥwî ابو الفتح عثمان بن جني الموصلي النحوي

Beginning:—

اللهم انا نحمدك اقصى مدى الحامدين و نعترف بآلائك كما اوجبت على المطيعين من عبادك المعترفين الخ

The author, a grammarian and philologist of eminent talent, whose father was a Greek slave belonging to Sulaimân bin Fahd bin Aḥmad al-Azdî, was born at Mawṣil some time before A.H. 330=A.D. 941. He was an assiduous disciple of Abû 'Alî al-Fârisî (*d.* A.H. 377=A.D. 987), to whom he attached himself for a period of about forty years. After the death of Al-Fârisî, he succeeded him as the chief philologist in Bağdâd, and wrote, besides the present work, a large number of instructive books on the science of grammar, among which *Al-Khaṣâ'iṣ*, *Sirr aṣ-Ṣanâ'ah*, *Kitâb al-Lam'* and *Sharḥ Taṣrîf al-Mâzinî* are much admired. His works are remarkable for the way in which he has applied scientific principles to the study of grammar. His treatise on the principles of inflection has been translated into Latin, and was published by G. Hoberg, Leipzig, 1885. Our author also wrote a commentary on the Dîwân of Al-Mutanabbî (*d.* A.H. 354=A.D. 965), which work he studied under the personal direction of the author. This commentary was the first of its kind, and became the chief source for later commentaries. He died at Bağdâd on Friday, the 27th Ṣafar, A.H. 392=A.D. 1002. Ibn Abi'd-Dam (At-Ta'rîkh al-Islâmî, fol. 143ᵃ), however, places his death in A.H. 386=A.D. 996. For the author's life and a complete list of his works see Nâmah-i-Dânishwarân, vol. i, p. 171. See also Nuzhat al-Alibbâ', fol. 151ᵇ; Yâqût, vol. v, p. 15; Ibn Khallikân (De Slane's translation, vol. ii, p. 191); Dustûr al-I'lâm, fol. 33ᵃ;

Mir'ât al-Janân, fol. 237[b]; Bugyat al-Wu'ât, fol. 257[b]; Tâj at-Tabaqât, vol. iv, part ii, fol. 304[a]; and Brock., vol. i, p. 125.

In the preface, the author makes mention of the *Kitâb al-Ḥujjah* of Abû 'Alî al-Fârisî (No. 1211 above) and of the *Kitâb ash-Shawâdd* of Ibn al-Mujâhid. The former, he says, exceeded the limits necessary for dealing with the subject. On the latter he depends for both matter and method. He also mentions as his authorities the names of the following two masters of the subject, with *Isnâd* (i.e., the names of the intermediate teachers through whom their teaching was derived):—

1. Abû Ḥâtim Sahl bin Muḥammad bin 'Uṣmân as-Sajistânî (*d.* A.H. 250=A.D. 864).

2. Abû 'Ali Muḥammad bin Aḥmad al-Mustanîr Quṭrub (*d.* A.H. 206=A.D. 821).

The following, quoted from the preface, will give a fair idea of the subject-matter and of how it is dealt with in the present work:—

و انا باذن الله بادىء بكتاب اذكر فيه احوال ما شذ عن السبعة و قائل
في معناه مما يريده الله عز اسمه و اياه استعين و هو كافيّ و نعم الوكيل اعلم
ان جميع ماشذ عن قراءة القراء السبعة و شهرتهم مغنية عن تسميتهم ضربان
ضرب شذ عن القراءة عاريا من الصنعة ليس فيه الا ما يتناوله الظاهر فما
هذه سبيله فلا وجه للتشاغل به و ذلك [illegible] كتابنا هذا ليس موضوعا على
جمع كافة القراءات الشاذة عن قراءة السبعة و انما الغرض فيه ابانة ما لطفت
صنعته واغربت طريقته و ضرب ثان و هو هذا الذي نحن على سمته اعني
ما شذ عن السبعة و غمض عن ظاهر الصنعة و هو المعتمد المقول عليه
المولى جهة الاشتغال به و نحن نورد ذلك على ما رويناه ثم على ما صح
عندنا من طريق رواية غيرنا له لا نألوا فيه وجهة ما تقتضيه حال مثله من
تادية امانته و تحري الصحة في روايته و على اننا ننحي فيه على كتاب
ابي بكر احمد بن موسى بن مجاهد رحمه الله تعالى الذي وضعه لذكر
الشواذ من القراءة اذ كان موسوما به مخفو الارجاء عليه و اذ هو اثبت
في النفس من كثير من الشواذ المحكية عمن ليست له روايته ولا توفيقه
و لا هدايته فاما ما رويناه في ذلك فكتاب ابي حاتم سهل بن محمد بن

عثمان السجستاني .... و روينا ايضا في كتاب ابي علي محمد بن المستنير قطرب رحمة الله من هذه الشواذ صدرا كبيرا غير ان كتاب ابي حاتم اجمع من كتاب قطرب *

The work is arranged according to Sûrahs of the Qurân.

Ḥâj Khal., vol. v, p. 105, describes the present work as a commentary on the *Kitâb ash-Shawâdd* of Abû Bakr Aḥmad bin Mûsâ bin al-Mujâhid; but it is evidently an original work. The title given on fol. 1ª is كتاب المحتسب في شرح الشواذ; and by the word شرح is understood an exposition, not a commentary. In Buġyat al-Wu'ât (*loc. cit.*), however, the work is entitled كتاب المحتسب في اعراب الشواذ.

Only two other copies of the work are known, one in the Library of Kuprilizâdah, No. 29, and the other in the Library of Râġib Pâshâ, No. 13.

Two short notes are given at the end, reproducing the author's autograph notes on his own copy. The first begins thus و مما وجد بخط مؤلفه على ظهر الجلد من كتابه, and the second begins with the word و بخطه. This shows that the present MS. was transcribed from a copy, which had been in the author's hands.

Written in ordinary Arabian Naskh.

Dated the 18th Jumâdâ II, A.H. 1068=A.D. 1657.

Scribe: تاج الدين محمد الحنفي.

A flyleaf at the end contains a note, explaining the meaning of some Arabic idioms.

No. 1214.

foll. 670; lines 21; size 10½ × 6¾; 8 × 4.

جامع البيان فى القرآت السبع

JÂMI' AL-BAYÂN FI'L-QIRÂ'ÂT AS-SAB'.

A rare and comprehensive work on the various readings of the seven canonical Qurân-readers, by Abû 'Amr 'Uṣmân bin Sa'îd ad-Dânî al-Qurṭubî ابو عمرو عثمان بن سعيد الداني القرطبي.

Beginning:—

حدثني الفقيه المقرئ ابو داؤد قال حدثني شيخنا ابو عمرو عثمان بن سعيد بن عمرو الفقيه المقرئ اللغوي الاموي ....

قراءة مغني عليه في منزله بمدينة دانية من كتبي و هو يمسك اصله في ربيع الآخر سنة اربعين و اربعمائة قلت له قلتم رضي الله عنكم الحمد لله باري الانام بحكمته و فاطر السموات و الارض بقدرته الاول بلا عديل و الآخر بلا مثيل الخ *

The author, a great Qârî of Spain, was born at Dâniyah in A.H. 371=A.D. 981. From A.H. 386=A.D. 996 he applied himself to his studies. In A.H. 397=A.D. 1006 he journeyed to the east, made the Ḥajj pilgrimage, and spent four months at Qairawân and a year in Cairo. On his return to Spain, in Du'l-Qa'dah, A.H. 399=A.D. 1008, he settled in his native town, where he died in Shawwâl, A.H. 444=A.D. 1053. He acquired much traditional learning from the lips of Ibn Ġalbûn (*d.* A.H. 389=A.D. 998) and other great masters. The number of works composed by him, as stated by Ad-Dahabî, Ṭabaqât al-Qurrâ', fol. 91ᵃ, amounted to one hundred and twenty. Brock., vol. i, p. 407, enumerates nine compositions of his, all of them on the various readings and correct pronunciation of the Qurân. For his life see Mir'ât al-Janân, fol. 256ᵃ; Dustûr al-I'lâm, fol. 47ᵇ; Dahabî's Ṭabaqât al-Qurrâ', fol. 91ᵃ; Tadkirat al-Ḥuffâẓ, vol. iii, p. 16; Yâqût, vol. v, p. 35; Nafḥ aṭ-Ṭîb, vol. i, p. 386.

The work is divided into thirty *Bâb* as follows :—

I. Fol. 5ᵃ. باب ذكر الخبر الوارد عن النبي صلى الله عليه و سلم بان القرآن انزل على سبعة احرف و بيان ما ينطوي عليه من المعاني و يشتمل عليه من الوجوه *

II. Fol. 17ᵃ. باب ذكر الاخبار الواردة بالحض على اتباع الائمة من السلف في القراءة و التمسك بما اداه ائمة القراءة عنهم *

III. Fol. 21ᵃ. باب ذكر اسماء ائمة القراءة و الناقلين عنهم و انسابهم وكناهم و مواطنهم و وفاتهم و نكت من مناقبهم و اخبارهم *

IV. Fol. 41ᵃ. باب ذكر تسمية ائمة القرآت الذين نقلو عنهم القراءة و ادوها اليهم عن رسول الله صلى الله عليه و سلم *

Fol. 6b. باب ذكر الهمزة المتحركة

Fol. 7a. باب ذكر ما تفرد به من ترقيق الراآت وغيرها

Fol. 7b. باب ذكر ما تفرد به من تغليظ اللامات

Fol. 8a. باب ذكر ما تفرد به من الحروف

Fol. 9a. باب ذكر ما تفرد به ابن كثير في روايتيه من اول القرآن الى آخره *

Fol. 13a. باب ذكر ما تفرد به ابن كثير في رواية البزى

Fol. 15a. باب ذكر ما تفرد به ابو عمرو من طريقته من اليزيدي من اول القرآن الى آخره *

Fol. 18b. باب ذكر مذهب ابي عمرو في ادغام الحرفين المثليين و المتقاربين *

Fol. 22a. باب ذكر ما تفرد به ابو عمرو في رواية اهل العراق

Fol. 22b. باب ذكر ما تفرد به ابو عمرو من طريق اهل الرقة

Fol. 23b. باب ذكر ما تفرد به ابن عامر في روايتيه من اول القرآن الى آخره *

Fol. 27a. باب ذكر ما تفرد به ابن عامر في رواية هشام من اصحابه عنه من اول القرآن الى آخره *

Fol. 29a. باب ذكر ما تفرد به عاصم في روايتيه من اول القرآن الى آخره *

Fol. 30a. باب ذكر ما تفرد به عاصم في رواية ابي بكر عنه من اول القرآن الى آخره *

Fol. 38b. باب ذكر ما تفرد به حمزة في رواية خلف عن سليم عنه من اول القرآن الى آخره *

Fol. 39a. [باب] ذكر ماتفرد به حمزة في رواية خلاد عن سليم عنه من اول القرآن الى آخره *

Fol. 39b. باب ذكر ما تفرد به الكسائي في روايتيه من اول القرآن الى آخره *

Fol. 40b. باب ذكر الادغام

Fol. 42b. باب اصل الكسائي في امالة هاء التانيث عند الوقف

Fol. 43b. باب ذكر ما تفرد به الكسائي في رواية ابي عمرو الدوري من اول القرآن الى آخره *

Fol. 44b. باب ذكر ما تفرد به الكسائي في رواية ابى الحارث من اول القرآن الى آخره *

The only other copy of the work, so far as is known, is in the Ayâ Ṣûfiyah Library, No. 39.

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foll. 45–153. II.

كتاب التيسير فى القراآت السبع

KITÂB AT-TAISÎR FI'L-QIRÂ'ÂT AS-SAB'.

The well-known treatise on the various readings of the seven canonical Qurân-readers, by the same Ad-Dânî.

Beginning:—

قال ابو عمرو عثمان بن سعيد بن عثمان المقرئ الحافظ رضي الله عنه الحمد لله المتفرد بالدوام المتطول بالانعام خالق الخلق بقدرته و مدبر الامر بحكمته .... اما بعد فانكم سألتموني احسن الله ارشادكم ان اصنف لكم كتابا مختصرا في مذاهب القراء السبعة الخ *

We are told, in the preface, that the work was composed at the request of certain persons (probably, the author's pupils), its object being to supply a book which should be easy to study, and which should contain a brief and well-written exposition of the seven canonical readings of the Qurân. The author states that he proposes to give two versions of each reading.

The work begins with a chapter, containing short biographical notices of the chief Qurân-readers and their eminent followers.

For other copies see Berlin, Nos. 579—89; Br. Mus. Suppl., No. 84; Gotha, No. 350; India Office, No. 41; Ayâ Ṣûfiyah, No 35; Kûprîlîzâdah, No. 14; Cairo, vol. i, pp. 34, 40, 43; Bodleian, vol. ii, p. 87; Brill's Catalogue, 1886, No. 319; Râmpûr, p. 46; Âṣafiyah, p. 296; and Bûhâr, No. 1.

The work has been lithographed at Delhi, A.H. 1328.

The MS. was transcribed by Muḥammad bin 'Abdalmuhaimin for his own use.

Written in old Arabian Naskh, with some marginal notes. The headings are in red.

Dated A.H. 726=A.D. 1326.

The last folio contains four notes by a certain Mûsâ bin Muḥammad al-Qurashî, recording the dates of the birth of his daughter and of three sons. Another note on the same folio, dated Wednesday, the 6th Rabî' II, A.H. 785=A.D. 1383, records the date of the birth of one Sayyid 'Abdallâh bin Ma'mûn ad-Damanhûrî.

The MS. was presented to the library by Dr. Asdar 'Alî Khân of Patna in 1897.

No. 1216.

foll. 167; lines 11; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

The Same.

Another copy of the second work, included in No. 1215 above.

Beginning:—

الحمد لله خالق الخلق بقدرته و مدبر الامر بحكمته الخ •

Both on the title-page and in the colophon is given the name of Sultân al-Malik az-Zâhir Muḥammad Abû Sa'îd Jaqmaq (A.H. 842—857=A.D. 1433—1453), for whom the MS. was transcribed by Aḥmad bin Ḥusain bin 'Alî al-Mundirî at the Madrasah Al-Manṣûrîyah (founded by Sultân al-Malik al-Manṣûr Qalâ'ûn of Egypt; see Ḥusn al-Muḥâḍarah, fol. 189[a]). The colophon runs thus:—

كتب هذا التيسير المبارك لجمع الروايات السبعة برسم المقام الشريف العالى السلطاني الاعظم المالك الملك الظاهر محمد ابي سعيد جقمق اعز الله انصاره بمحمد و آله من كتابة الفقير الى الله تعالى احمد بن حسين بن علي المنذري الامام بالمدرسة المنصورية غفر الله له و لوالديه و للمسلمين اجمعين في شهر صفر سنة خمس و اربعين و ثمانمائة •

Written in good, neat, and vocalised Naskh. The headings are mostly in gold, but in some cases in blue or red. The title-page is richly illuminated.

Dated A.H. 845=A.D. 1441.

No. 1217.

foll. 103; lines 15: size 10¾ × 7; 7¼ × 4¼.

The Same.

Another copy of the same work, with some marginal notes extracted from the *Taḥbîr at-Taisîr* of Al-Jazarî (No. 1220 below).

Beginning:—

قرأت على ابي داؤد سليمان بن نجاح الاموي ...... الحمد لله المتفرد بالدوام و المتطول بالانعام الخ *

The MS., dated Damascus, the 9th Rajab, A.H. 864=A.D. 1460, was transcribed by Muḥammad bin Muḥammad bin 'Alî al-Ḥalabî al-Ḥanafî, probably identical with the commentator on Al-Kâshġarî's *Munyat al-Muṣallî* (see Paris, Nos. 1147—8), who died in A.H. 879= A.D. 1474.

In a note at the end of the work (fol. 99a), we are told that the present MS. was collated with the copy read in the presence of شماد [؟] بن الجراعي. The date of this note has been partly cut off in the binding; but it is probably the 7th Shawwâl, A.H. 865=A.D. 1461. The words و هو في حياته show that الجراعي was alive then. Another note, below the above, runs thus:—

بلغ مقابلة بحسب الطاقة و الامكان على نسخة التحبير للعلامة ابن الجزري فصح بحمد الله و الحمد لله وحده بتاريخ ثاني عشري ربيع الآخر من شهور سنة احدى و ثلاثين و تسعمائة على يد مالكه احمد بن احمد الطيبي المقرئ الشافعي *

According to this, the marginal notes in the present MS. were compared by Aḥmad bin Aḥmad aṭ-Ṭîbî (*d.* A.H. 979=A.D. 1571; see Brock., vol. ii, p. 320) with a copy of the *Taḥbîr at-Taisîr* of Al-Jazarî on the 22nd Rabî II, A.H. 931=A.D. 1525.

The last four foll. contain, among miscellaneous notes and extracts, a poem by Abu'l-Khair Shamsaddîn Muḥammad bin Muḥammad al-Jazarî (*d.* A.H. 833=A.D. 1429).

Beginning:—

سألتكم يا مقرئ الارض كلها　　حروفا اتت فى الذكر للسبعة الملا

This is followed by a short piece, containing altogether six verses, by As-Ṣarṣarî, evidently Abû Zakarîyâ Yaḥyâ bin Yûsuf al-Anṣârî aṣ-Ṣarṣarî (*d.* A.H. 656=A.D. 1258; see Mir'ât al-Janân, fol. 415[b]).

Beginning:—

اتاخذ بمعنى جآء بالقصر تاليا كمثـــل اتاها امرنا فتـــدبرًا

Written in fair Naskh, with the headings in red. Dated A.H. 864=A.D. 1460.

The title-page contains notes by several former owners of the MS., two of which are of great importance, viz., one by Aḥmad bin Aḥmad bin Badr aṭ-Ṭîbî (*d.* A.H. 979=A.D. 1571), the author of the poem, entitled جواز تقليد الشافعي على مذهب الامام ابي حنيفة, and the other by 'Abdallaṭif bin 'Abdal-Mun'im, commonly called Ibn al-Jâbî ash-Shâfi'î al-Muqrî, a scholar of some reputation, who held the post of Qâḍî at Damascus, and died on Saturday, the 2nd Sha'bân, A.H. 1026=A.D. 1617. See Khulâṣat al-Aṣar, vol. iii, p. 17.

No. 1218.

foll. 157 ; lines 13 ; size 10½ × 6½ ; 7½ × 4.

The Same.

Another copy of the same work.

Beginning:—

قرأت على ابي داوُد المقرئ سليمن بن نجاح الاموي ....

الحمد لله المتفرد بالدوام و المتطول بالانعام خالق الخلق بقدرته و مدبر

لامر بحكمته الخ *

Foll. 25, 72—73, 80—88, 95—100, 141—151 and 155—157 have been added in a later hand. According to a Persian note at the end, they were supplied by 'Inâyatallâh bin Muḥammad Faḍlallâh al-'Uṣmânî al-Muḥammadî ash-Shâfi'î, in the grand mosque of Delhi, at the instance of Mîrzâ Ṣaff-Shikan Khân.

Written in fair Naskh, within red and blue ruled borders; with an illuminated frontispiece.

Not dated; probably 16th century.

The title-page contains a seal bearing the name of the above-mentioned Mîrzâ Ṣaff-Shikan Khân, dated A. H. 1250=A.D. 1834.

No. 1219.

foll. 127; lines 16; size 8½ × 5; 6½ × 3.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Naskh, with the headings in red, within gold and black ruled borders.

Not dated; probably 17th century.

The last nine foll., which are written in a later hand, contain the following four tracts:—

I. A tract on the orthography of the Qurân, divided into 14 chapters, or *Faṣl*.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين .... و بعد فهذه رسالة تتعلق بالتجويد الخ ٭

II. A tract on the orthography of *Sûrat al-Fâtiḥah*, i.e., the first chapter of the Qurân.

Beginning:—

فائدة حسنة تجويد الفاتحة اذا اردت قراءة الفاتحة الخ ٭

III. A tract dealing with the places in the Qurân, where *Waqf* (a full-stop) is not permissible.

Beginning:—

فهذه فائدة في معرفة الاوقاف التي يحرم الوقوف عليها الخ ٭

IV. A tract on the difference between النون الساكنة and التنوين.

Beginning:—

النون الساكنة و التنوين لهما عند حروف الهجاء خمسة احكام الخ ٭

Two flyleaves, at the beginning, contain a key in tabular form, explaining the abbreviations used by Ash-Shâṭibî (*d.* A.H. 590=A.D. 1194) in his versified work, entitled المنظومة الشاطبية.

No. 1220.

foll. 64; lines 25; size $8\frac{1}{4}\times6$; 6×4.

تحبير التيسير

TAHBÎR AT-TAISÎR.

A commentary on the preceding work, by Shamsaddîn Abu'l-Khair Muhammad Ibn al-Jazarî شمس الدين ابو الخير محمد ابن الجزري (d. A.H. 833=A.D. 1429; see Lib. Cat., vol. xv. No. 1015, ii.)

Beginning:—

قال الشيخ الفاضل العلامة .... شمس الملة و الدين ابو الخير محمد بن محمد بن محمد بن الجزري الشافعي ايّد الله ظلال افادته على كافة المسلمين و كثر امثاله بين الخلائق اجمعين الحمد لله على تحبير التيسير و اشهد ان لا اله الا الله وحده لا شريك له الحكم العدل السميع البصير الخ *

The author tells us, in the preface, that the *Kitâb at-Taisîr* of Ad-Dânî and its versified version by Ash-Shâtibî created a general belief that the seven readings of the Qurân, dealt with in these two works, are the only authentic and correct readings. This belief, the author says, he refuted in a previous work, entitled *Tayyibat an-Nashr* (see No. 1246 below), and established three other readings, other than the canonical, as equally authentic in their origin. In the present work he confines himself to a commentary on the *Kitâb at-Taisîr*, incorporating with it the three additional readings.

The preface is followed by a short biographical account of the author of *At-Taisîr*, to whom our author traces his *Isnâd* (chain of successive teachers).

For other copies see Berlin, No. 590; Cairo, vol. i, p. 92; Râmpûr, p. 46; and Nûr 'Usmâniyah, No. 60. See also Brock. vol. ii, p. 201; and Hâj. Khal., vol. ii, p. 488.

Written in small Arabian Naskh, with the headings in red.

Not dated; probably 18th century.

No. 1221.

foll. 94; lines 5–14; size 10¾ × 6½; 6 × 4.

حرز الاماني و وجه التهاني

ḤIRZ AL-AMÂNÎ WA WAJH AT-TAHÂNÎ.

A versified version of Ad-Dânî's *Kitâb at-Taisir*, by Abû Muḥammad al-Qâsim bin Firruh bin Abi'l-Qâsim Khalaf bin Aḥmad ar-Ru'ainî ash-Shâṭibî ابومحمد القاسم بن فيرة بن ابى القاسم خلف بن احمد الرعيني الشاطبي.

Beginning :—

بدأت ببسم الله فى النظم اولا تبارك رحمانا رحيما و موئلا

The author, who belonged by race to Ḏû Ru'ain (a tribe of Yemen), was born at Shâṭibah (a large city in the east of Spain) towards the end of A.H. 538=A.D. 1144. He was a great master of the Qurân and tradition, and stood unrivalled in grammar and philology. For some time he held the post of Khaṭîb in his native town. In A.H. 572=A.D. 1176 he came to Cairo, where he was appointed a professor in the Madrasah Al-Fâḍilîyah. He settled there permanently, and died on Sunday, the 28th Jumâdâ II, A.H. 590 =A.D. 1194. See Ibn Khallikân (De Slane's translation, vol. ii, p. 499); Ḥusn al-Muḥâḍarah, fol. 148ᵇ; Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 131ᵇ; Dustûr al-I'lâm. fol. 71ᵃ; Mir'ât al-Janân, fol. 365ᵃ; Buġyat al-Wu'ât, fol. 305ᵇ; Tâj aṭ-Ṭabaqât, vol. vi, part ii, fol. 259ᵃ; Nakt al-Himyân, fol. 69ᵃ; Yâqût, vol. vi, p. 184; and Brock., vol. i, p. 409.

The poem, which is generally known as *Ash-Shâṭibiyah*, consists of 1173 verses, and is the main authority on which the subsequent Qurân-readers rely. The author is reported to have said "No one will read this poem of mine without Almighty God's permitting him to derive profit from it; for I composed it purely and simply with the view of serving Him".

For other copies, see Br. Mus. Suppl., No. 87; Berlin, No. 594; India Office, No. 43; München, No. 101ᵃ; Gotha, No. 551; Paris, No. 609; Brill, No. 321; Cairo, vol. i, p. 35; Walîaddîn, No. 31; Ayâ Ṣûfiyah, No. 37; Ḥamîdîyah, No. 20; Nûr 'Uṣmânîyah, No. 87; Râmpûr, p. 47; Âṣafîyah, p. 296. For commentaries, see Brock., vol. i, p. 409; and Ḥâj. Khal., vol.iii, p. 43.

The poem was lithographed in Cairo, A.H. 1308.

Written in fair Nasta'lîq, with interlinear and marginal notes.

Dated Wednesday, the 9th Du'l-Ḥijjah, A.H. 1115=A.D. 1704.

Scribe : محمد الشبلي شفيعي.

The title-page contains the seals and signatures of former owners of the MS.

No. 1222.

foll. 35; lines 19; size 7×4¾; 5×3.

The Same.

Another copy of the preceding poem, with the following title:—

هذه القصيدة الملقبة بحرز الامانى و وجه التهاني نظم الشيخ الامام المقرئ ابى القاسم ابن فيرة بن خلف بن احمد الرعيني الشاطبي رضي الله عنه •

Written in fair Naskh, with occasional vowel-points, within double red-ruled borders.

Dated Monday, the 20th Sha'bân, A.H. 1133=A.D. 1721.

No. 1223.

foll. 96; lines 13; size 6½×4; 5×2¾.

The Same.

Another copy of the same poem, with the following title:—

هذا متن الشاطبية فى القرآت السبع تاليف الامام العالم العلامة الشيخ الشاطبي غفر الله له ولوالديه •

Written in fair Naskh, with occasional vowel-points, within red-ruled borders. Slightly water-stained.

Dated A.H. 1176=A.D. 1763.

No. 1224.

foll. 139; lines 18; size 10×6; 8×4½.

شرح الشاطبيه
SHARḤ ASH-SHÂṬIBÎYAH.

A commentary on the preceding poem, by 'Alamaddîn Abu'l-Ḥasan 'Alî bin Muḥammad bin 'Abdaṣṣamad al-Hamdânî as-Sakhâwî علم الدين ابو الحسن علي بن محمد بن عبد الصمد الهمداني السخاوي.

Beginning :—

احمد لله رب العالمين و صلواته على سيدنا محمد خاتم النبيين و المرسلين و على آله و صحبه اجمعين - قال الشيخ الفقيه الامام المقرئ الحافظ ابو القاسم الشاطبي رحمه الله الخ •

The author, As-Sakhâwî, was born at Sakhâ (a village in Egypt) in A.H. 558=A.D. 1163. He studied at Cairo under Abû Muḥammad Qâsim ash-Shâṭibî (d. A.H. 590=A.D. 1194), and acquired under his tuition a sound knowledge of the various readings of the Qurân, grammar and philology. After completing his education at Alexandria, he proceeded to Damascus, where he was held in great esteem for his profound learning and courtesy. He wrote, besides the present work and those mentioned in Brock., vol. i, p. 410, a commentary on *Al-Mufaṣṣal* of Az-Zamakhsharî (d. A.H. 538=A.D. 1143) and a commentary on the Qurân up to Sûrah الكهف. He died at Damascus on the 12th Jumâda II, A.H. 643=A.D. 1245. See Dahabî's Ṭabaqât al-Qurrâ', fol. 148[b]; Ibn Khallikân (De Slane's translation, vol. ii, p. 281); Mir'ât al-Janân, fol. 405[a]; Ṭabaqât by Ibn al-Mulaqqin, 57[a]; Ṭabaqât by Al-Isnawî, fol. 127[b]; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 81[b]; Ṭabaqât al-Kubrâ by As-Subkî, vol. vi, fol. 244[b]; Dustûr al-I'lâm, fol. 62[b]; Tâj aṭ-Ṭabaqât, vol. vii, part i, fol. 175[b]; Buġyat al-Wu'ât, fol. 284[a]; Ṭabaqât al-Mufassirîn by Ad-Dâ'ûdî, fol. 70[b]; and Brock., vol. i, p. 410.

The present commentary only explains the verbal difficulties of the poem of Ash-Shâṭibî. In Ḥâj. Khal., vol. iii, p. 44, it is entitled النقع الوسيط في شرح القصيد; but the title-page of the present MS. reads: كتاب النكت المفيدة في شرح القصيدة.

For other copies see Paris, No. 611; München, No. 102; Cairo, vol. i, p. 104; Nûr 'Uṣmânîyah, No. 74; and Âṣafîyah, p. 300.

The present copy contains the following two appendices :—

I. عمدة المفيد و عدة المجيد, a poem of sixty verses on the correct pronunciation of the Qurân, by the same As-Sakhâwî, fol. 137[b].

Beginning:—

يا من يريـــد تلاوة القـــرآن و يرود شاو ائمـــة الاتقـــان

For other copies see Berlin, No. 497; and Alger, No. 561, vi. See also Ḥâj. Khal., vol. iv, p. 266.

II. A poem of twenty-two verses, by Abu'l-Ḥasan 'Alî bin Muḥammad al-Khazrajî (see Berlin, No. 3432), fol. 139[a].

Beginning:—

يا سائلي عن كتاب الله مجتهدا و عن ترتب مايتلى من المضر

In this poem, the order of the revelation of Sûrahs of the Qurân is set forth

The MS. was transcribed by 'Abdalqâdir bin 'Abdannûr bin Aḥmad bin 'Umar al-Yazîdî for a certain Shamsaddîn 'Alî bin Ibrâhîm al-Bajalî.

Written in Arabian Naskh, with occasional vowel-points. Slightly worm-eaten and water-stained. Dated Tuesday, the 17th Rabî' I, A.H. 929=A.D. 1523.

The correct order of the folios should be: 1—51, 57, 55—56, 53—54, 52, 58—99, 106—109, 104—105, 100—103 and 110—139.

No. 1225.

foll. 224; lines 21; size 8 × 5¼; 6¼ × 3¾.

كنز المعاني في شرح حرز الاماني

KANZ AL-MA'ÂNÎ FÎ SHARḤ ḤIRZ AL-AMÂNÎ.

A commentary on the same poem of Ash-Shâṭibî, by Shamsaddîn Abû 'Abdallâh Muḥammad bin Aḥmad bin Aḥmad bin al-Ḥusain al-Mawṣilî, better known as Shu'lah al-Ḥanbalî شمس الدين ابو عبد الله محمد بن احمد بن احمد بن الحسين الموصلي المعروف بشعلة الحنبلي.

Beginning:—

الحمد لله الذي انزل القرآن على سبعة احرف كلها شاف واف .... بعد فلما ترتبت مزية العلوم على مزية المعلوم عرائسها النفائس لا تغلى مهورها الخ ٭

The author was born at Mawṣil in A.H. 623=A.D. 1226. He studied under Abu'l-Ḥasan 'Alî bin 'Abdal'azîz al-Anmâṭî al-Irbilî (who was born in A.H. 610=A.D. 1213, and was alive up to A.H. 676=A.D. 1278; see Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 168[b]). Our author soon acquired a great knowledge of the various readings of the Qurân, grammar and law. He wrote several works, and died at Mawṣil on the 25th Ṣafar, A.H. 656=A.D. 1258, or, according to another version, in Baġdâd, A.H. 650=A.D. 1252. For further particulars of his life and works see Ṭabaqât al-Ḥanâbilah by Ibn Rajab al-Ḥanbalî, vol. ii, fol. 76[a]; Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 160[a]; Dustûr al-I'lâm, fol. 73[a]; Tâj aṭ-Ṭabaqât, vol. vii, part i, fol. 221[a]; and Mir'ât al-Janân, fol. 415[a].

In the present commentary, the comments on each verse are divided into three parts. In the first, to which the letter ب is prefixed, lexicographical difficulties are solved; in the second, which is separated from the first by the letter ح, grammatical difficulties are explained; and in the third, distinguished by the letter ص, the meaning of the verse is explained. The letters ب, ح and ص are written in red ink.

For other copies see Berlin, No. 604; Cairo, vol. i, p. 104; Ayâ Ṣûfiyah, No. 46; Râmpûr, p. 53; and Âṣafîyah, p. 302. See also Ḥâj. Khal., vol. iii, p. 44.

The work was printed in A.H. 1288.

Written in small and fair Naskh, with quotations from the text in large characters.

Dated the 27th Muḥarram, A.H. 1046=A.D. 1636.

Scribe: محمود بن الحاجي مصطفى الادرنوي.

No. 1226.

foll. 346; lines 15–16; size 9 × 5½; 6¼ × 3¼.

The Same.

Another copy of the same work, beginning as the above.

Written in different hands, both Naskh and Nasta'lîq. Seriously worm-eaten.

Not dated; probably 18th century.

No. 1227.

foll. 232; lines 24; size 11 × 6; 7¾ × 4.

اللآلي الفريدة في شرح القصيدة
AL-LA'ÂLÎ AL-FARÎDAH FÎ SHARH AL-QASÎDAH.

A commentary on the same poem of Ash-Shâṭibî, by Jamâladdîn Abû 'Abdallâh Muḥammad bin al-Ḥasan bin Muḥammad bin Yûsuf al-Fâsî al-Magribî al-Ḥanafî al-Muqrî جمال الدين ابو عبد الله محمد بن الحسن بن محمد بن يوسف الفاسي المغربي الحنفي المقرئ.

Complete in two separate volumes.

Vol. I.

Beginning:—

يقول العبد الفقير الى رحمة ربه المستغفر من ذنبه محمد بن حسن المقرئ عفى الله عنه الحمد لله الذى انزل على عبده الكتاب و وعد من تلاه فوعد به جزيل الثواب .... اما بعد فان جماعة من القراء المشتغلين بقصيدة الشيخ الامام ابى القاسم الشاطبى رحمه الله سألوني ان اشرحها لهم شرحا يعينهم على فهمها و يوقفهم على علمها فوقفت عن ذلك زمانا لاختلاف اغراضهم فى التكثير و التقليل اذ الجمع بينهما في شرح واحد مستحيل ثم استخرت الله تعالى في جمع شرح وسط لا اميل فيه الى الاكثار ولا اخل فيه بالمقصود لقصد الاختصار فجمعته على ما رأيت من الترتيب و آثرت من التخليص و التقريب و سميته باللآلي الفريدة في شرح القصيدة الخ •

The author, who belonged to the Ḥanafî school, was born at Fâs some time after A.H. 580=A.D. 1185. At an early age, he came to Ḥalab, where he was educated under several eminent scholars. He also studied in Cairo under two distinguished disciples of Ash-Shâṭibî, viz., Abû Mûsâ 'Isâ bin Yûsuf bin Ismâ'îl al-Maqdisî and 'Abdarraḥmân bin Sa'îd ash-Shâfi'î. Our author was the foremost Qurân-reader of Ḥalab in his time. He died at Ḥalab in A.H. 656= A.D. 1258. See Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 158ᵇ; Al-Jawâ-

hir al-Muḍîyah, vol. ii, fol. 9b; Dustûr al-I'lâm, fol. 102b; Mir'ât al-Janân, fol. 415a; and Tâj aṭ-Ṭabaqât vol. vii, part i, fol. 234a.

For other copies see Ayâ Ṣûfîyah, No. 49; Nûr 'Uṣmânîyah, No. 75; and Âṣafîyah, p. 300. See also Ḥaj. Khal., vol. iii, p. 44. There it is stated that the work was completed in A.H. 672=A.D. 1274, but this is obviously wrong.

Written in small and fair Naskh. Slightly worm-eaten. It appears, from the original pagination of the MS., that foll. 65 and 72, which should come in their proper order, have been wrongly placed in binding after foll. 71 and 64, respectively.

Dated A.H. 1226=A.D. 1811.

Scribe: ملا عبد الصمد.

No. 1228.

foll. 194; lines 23; size 11×7⅝; 9×6.

The Same.

Vol. II.

A very old copy of the second volume of the same work, beginning with the heading: سورة آل عمران.

Written in fair Arabian Naskh.

Dated the 17th Sha'bân, A.H. 669=A.D. 1271.

Scribe: علي بن الحسن بن علي الطفونحي.

The last page contains the following note by a certain Muḥammad bin ash-Shaikh Riḍwân about his purchase of the MS.:—

دخل في ملك الفقير الى ربه الغني محمد بن الشيخ رضوان الحافظ المصري الشافعي في محلة الميدان الوسطاني في زقاق البصل حرر في غرة رجب سنة ١٢٨١ *

No. 1229.

foll. 193; lines 21; size 10×6; 6¾×4½.

ابراز المعاني من حرز الاماني
IBRÂZ AL- MA'ÂNÎ MIN ḤIRZ AL-AMÂNÎ.

A remarkable and very old copy of the first half of a commentary on the same poem of Ash-Shâṭibî, by Shihâbaddîn Abu'l-Qâsim 'Abdarraḥmân bin Ismâ'îl bin Ibrâhîm, better known as Abû Shâmah شهاب الدين ابو القاسم عبدالرحمن بن اسمعيل بن ابراهيم المعروف بابي شامه (*d.* A.H. 665=A.D. 1268; see Lib. Cat., vol. v, part ii, No. 380).

Beginning:—

الحمد لله الذي اسبغ علينا نعمه و افاض لدينا منته و انزل الينا كتابه الذي فصل آياته فاحكمه و اتقنه و جعلنا من حملته و خدام شرعه الذي علمنا فروضه و سننه و خصنا بارسال اكرم الخلق محمد بن عبد الله خاتم انبيائه و سيد اصفيائه الخ * .

The author states, in the preface, that Ash-Shâṭibî, the author of the original poem, encouraged him in a dream to write the present commentary. He began the work in a very diffuse style; but after writing up to باب الهمزتين, he discovered that the method adopted was a mistaken one, and consequently he abridged the portion already composed, and finished the work in a much more compendious style than that originally contemplated.

The MS. ends with the chapter: باب مذاهبهم فی الزوائد ای فی اليا آت الزوائد, the last line of the poem commented upon being:—

سامضی علی شرطي و بالله اكتفي

و ماخاب ذوجد اذا هو حسبلا

For other copies see Berlin, Nos. 606–7; Br. Mus., No. 1558; Nûr 'Uṣmânîyah, No. 73; Ayâ Sûfiyah, No. 48; Walîaddîn, No. 16; Râmpûr, p. 44; and Âṣafiyah, p. 300. See also Ḥâj. Khal., vol. iii, p. 44.

Written in small closely written and cursive Persian Naskh, with quotations from the text in red.

Dated the 23rd Rabî' II, A.H. 778=A.D. 1376.
Scribe : محمد بن علي بن حسين بن مردانشاه المعروف ببهرامي الهروي .

Two flyleaves, at the beginning, contain, besides miscellaneous notes and extracts, an anonymous poem on the various readings of the seven canonical Qurân-readers, beginning as follows :—

الا قد حمدت الله فى القول اولا
الها عليما قادرا متفضلا

The title-page contains a note by 'Umar bin Shamsaddîn Aḥmad al-Qasṭamûnî, stating that the MS. was purchased by him, at Brussa for 65 Dirhams.

No. 1230.

foll. 260; lines 23; size 8½ × 6; 6 × 4.

كنز المعاني

KANZ AL-MA'ÂNÎ.

A well-known commentary on the same poem of Ash-Shâṭibî, by Burhânaddîn Abu'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î برهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربعي (*d.* A.H. 732=A.D. 1332). for some account of whom see Lib. Cat., vol. xii, No. 706.

Complete in two separate volumes.

Vol. I.

Beginning :—

الحمد لله مبدئ الامم و منشئ الرمم الذي علّم بالقلم علم الانسان مالم يعلم الخ •

The introduction consists of two sections, as follows :—

I. The origin of the various readings of the Qurân and the Prophet's directions regarding them.

II. A short biographical sketch of Ash-Shâṭibî, the author of the text.

The comments on each verse consist of three *Anwâ'* (parts), as follows :—

(i) الاول فی اللغة و الاعراب و البیان

(ii) الثاني في شرح معاني الكلام

(iii) الثالث في توجيه وجوة القرآت

The volume ends with the chapter: باب مذاهبهم فی الزوائد ای باب حکم اختلافهم فی الیاآت الزوائد.

According to Hâj. Khal., vol. iii, p 43, the work was completed in the month of Sha'bân, A.H. 691=A.D. 1292.

For other copies see Berlin, No. 611; Gotha, No. 554; München, No. 103; Alger, No. 371; Cairo, vol. i, p. 100; Ayâ Şûfiyah, No. 47; Walîaddîn, Nos. 17—20; Nûr 'Usmânîyah, Nos. 70–72; and Râmpûr, p. 50.

Written in a pointed Naskh, with occasional marginal notes.

Dated the 18th Rabî' I, A.H. 1008=A.D. 1599.

Scribe: ابراهيم بن علي.

No. 1231.

foll. 335; lines 25; size 12×6¾; 8½×4.

The Same.

Vol. II.

The second volume of the same work, beginning with باب فرش الحروف.

The volume ends with a *Faṣl*, containing short biographical notices of those Qurân-readers, whose names occur incidentally in the present work.

The colophon runs thus:—

تم الكتاب المبارک بحمد الله و عونه و حسن توفيقه بتاريخ تاسع شهر محرم الحرام من شهور سنة ۲۹ جلوس مبارک مطابق سنة الف و تسعين و سبع و ذلک علی يد افقر عباد الله تعالی و احوجهم الی عفوه و مغفرته ابو البرکات بن شيخ ابي محمد زاهدي *

Written in fair Naskh, with quotations from the text in red.

Dated the 9th Muharram, A.H. 1097=A.D. 1685.

Scribe : ابو البركات بن شيخ ابي محمد زاهدي .

The title-page contains two seals bearing the inscription افضل عباد الله محمد, dated A.H. 1135=A.D. 1722.

No. 1232.

foll. 236; lines 23; size 12½ × 7¼; 8½ × 4.

The Same.

Vol. I.

Another copy of the first volume of the same work, beginning like the first volume of the above copy and ending with the following colophon :—

تم الجزء الاول من كتاب كنز المعاني في شرح حرز الاماني و وجه التهاني .

The colophon is followed by a note, in the same hand as the text, discussing certain rules about the letter ء (*Hamzah*).

Written in small Naskh, with quotations from the text in red.

Dated the 50th year (i.e., A.H. 1118=A.D. 1707) of the reign of 'Âlamgîr (A.H. 1069–1118=A.D. 1659–1707).

The title-page contains a seal bearing the inscription افضل عباد الله محمد, dated A.H. 1135=A.D. A.D. 1722.

No. 1233.

foll. 235; lines 21; size 8¼ × 5½; 5½ × 4.

سراج القاري

SIRÂJ AL-QÂRÎ.

A commentary on the same poem of Ash-Shâṭibî, by Abu'l-Baqâ' 'Alî bin 'Uṣmân bin Muḥammad bin Aḥmad, known as Ibn al-Qâṣiḥ al-'Udrî al-Bagdâdî ابو البقاء علي بن عثمان بن محمد بن احمد المعروف بابن القاصح العذري البغدادي .

The full title of the work, as given in the preface, is as follows :— سراج القاري المبتدي و تذكرة المقرئ المنتهي.

Beginning:—

قال مؤلفه الشيخ الامام .... الحمد لله الذي علم القرآن و زين الانسان بنطق اللسان الخ *

The author, Ibn Al-Qâṣiḥ, was born on the 3rd Rajab, A.H. 716=A.D. 1316. He studied under Ismâ'îl bin Yûsuf al-Kaffatî (*d.* A.H. 764=A.D. 1362; see Ad-Durar al-Kâminah, vol. i, fol. 117[b]), and acquired a great knowledge of the various readings of the Qurân and of grammar. He was appointed a teacher of Qurân-reading in the Madrasah, attached to the grand mosque of Mâridîn (a town in Mesopotamia). He wrote several works, and died in Ḏu'l-Ḥijjah, A.H. 801=A.D. 1399. See Al-Qabas al-Ḥâwî, vol. i, fol. 145[a]; Dustûr al-I'lâm, fol. 112[a]; Ḥusn al-Muḥâḍarah, fol. 127[b]; and Brock., vol, ii, p. 165.

The author tells us, in the preface, that, though numerous commentaries on the poem of Ash-Shâṭibî had been written, they were either over-concise, or more diffuse in treatment than the present work. He tells us further that he derived his material from other commentaries on the same poem, viz., by As-Sakhâwî (No. 1224 above); by Al-Fâsî (No. 1227 above); by Abû Shâmah (No. 1229 above); and by Al-Ja'barî (No. 1230 above). The preface is followed by a short biographical account of Ash-Shâṭibî, the author of the text.

The work was completed, as stated by the author in the colophon, on Thursday, the 18th Sha'bân. A.H. 759=A.D. 1358.

For other copies see Berlin, No. 609; Paris, No. 612; Alger, No. 372; Cairo, vol. i, p. 99; Walîaddîn, No. 25; Nûr 'Uṣmânîyah, No. 68; Râmpûr, p. 50; and Âṣafiyah, p. 300.

The work has been twice printed in Cairo, viz., in A.H. 1293 and 1304.

Written in Arabian Naskh, with quotations from the text in red.

Dated the 8th Ḏu'l-Qa'dah, A.H. 1050=A.D. 1641.

No. 1234.

foll. 390; lines 19; size 8¾ × 6¼; 6¼ × 3.

The Same.

Another copy of the same work, beginning as the above. Written in fair Naskh, within double red-ruled borders. Not dated; probably 19th century.

Scribe: عبد الوهاب بن محمد سالم.

No. 1235.

foll. 85; lines 15; size 7¾ × 5¼; 6 × 3¾.

كتاب العنوان فی القراآت السبع

KITÂB AL-'UNWÂN FI'L-QIRÂ'ÂT AS-SAB'.

A very old and remarkable copy of a work, treating of the various readings of the seven canonical Qurân-readers.

Author: Abu't-Ṭâhir Ismâ'îl bin Khalaf bin Sa'îd bin 'Imrân al-Anṣârî aṣ-Ṣaqalî as-Saraqusṭî al-Miṣrî ابو الطاهر اسمعيل بن خلف بن سعيد بن عمران الانصاري الصقلی السرقسطی المصری. He was a native of Saraqusṭah (Saragossa), a city in the east of Spain. He was an eminent grammarian and a great master of the sciences connected with the Qurân. He kept alive his zeal for study and for the communication of its results to the public till his death. Besides the present work, he abridged the *Kitâb al-Ḥujjah* of 'Abû 'Alî al-Fârisî (No. 1211 above) and *Al-Burhân fi Tafsîr 'Ulûm al-Qurân* of 'Alî bin Ibrâhîm al-Ḥawfî (*d.* A.H. 430=A.D. 1038). He died in Egypt on Sunday, the 1st Muḥarram, A.H. 455=A.D. 1063. See Ibn Khallikân (De Slane's translation, vol. i, p. 218); Ḥusn al-Muḥâḍarah, fol. 123ᵇ; Buġyat al-Wu'ât, fol. 153ᵇ; Dustûr al-I'lâm, fol. 63ᵃ; Ṭabaqât al-Qurrâ' by Aḍ-Ḍahabî, fol. 95ᵇ; and Brock., vol. i, p. 407.

Beginning:—

قال الشيخ ابو طاهر اسمعيل بن خلف المقرئ النحوي رضي الله
عنه الحمد لله الذي انشأنا بقدرته وهدانا للاسلام و فطرته ....

اما بعد فاني ذاكر في هذا الكتاب ان شاء الله ما اختلف فيه القراء السبعة المشهورون من ائمة الامصار الخ •

We are told, in the preface, that the author had previously written a larger work on the various readings of the seven canonical Qurân-readers, entitled *Al-Iktifâ'*, which he subsequently abridged to suit beginners in the present concise work. No copy of his larger work seems to be extant; but it has been noticed by Ḥâj. Khal., vol. i, p. 388.

For other copies see Berlin, Nos. 591-2; and Ayâ Ṣûfiyah, No. 58. See also Ḥâj. Khal., vol. iv, pp. 274-5.

The present MS. was transcribed by 'Abdalqawî bin 'Abdallâh bin Ibrâhîm bin Muḥammad al-Anmâṭî as-Sa'dî, a great Qurân-reader of Egypt, who died in the month of Shawwâl, A.H. 646=A.D. 1248. See Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 152[a].

Written in fair Naskh, with occasional vowel points. Dated A.H. 632=A.D. 1234.

On fol. 86[a] the scribe, 'Abdalqawî al-Anmâṭî, grants a certificate to his pupil, Shamsaddîn Abû 'Amr 'Uṣmân bin 'Alî bin Yaḥyâ al-Khashshâb, who read the MS. with him from beginning to end in the month of Rajab, A.H. 634=A.D. 1237. A similar certificate, dated A.H. 635=A.D. 1238, in the margin of fol. 85 [b] runs thus:—

قرأ عليَّ هذا الكتاب من اوله الى آخره و تلا عليَّ بما فيه من الروايات الطرق صاحبه الشيخ الفقيه العالم المقرئ الضابط الاديب محمد الاصحاب شمس الدين ابو عمرو عثمان بن الشيخ زكي الدين ابى الحسن علي بن يحيى المعروف بالخشاب عصمه الله من الزلل و وفقه لصالح العمل و اجزت له ان يقرئ به لمن شاء و احب في ايّ مصر حلَّ من امصار المسلمين فهو أهل لذلك و مستحق له كتب ذلك بخط يده الفقير الى رحمة ربه المعترف بذنبه عبد القوي بن عبد الله بن ابراهيم بن محمد الانماطي فى العشر الاوسط من شهر ربيع الآخر من سنة خمس و ثلثين و ستمائة •

Fol. 86[b] contains a note by 'Uṣmân bin 'Alî bin Yaḥyâ, better known as Ibn bint Sa'd, dated A.H. 652=A.D. 1254, stating that the

MS. was read by Shihâbaddîn Sha'bân bin Râfi' bin 'Ulaim al-Wâsiṭ in the presence of Kamâladdîn Abu'l-Ḥasan 'Alî bin Shujâ' bin Sâlim al-Hâshimî al-Qurashî al-'Abbâsî (*d.* A.H 661=A.D. 1263; see Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 156ᵃ). The writer of this note, Ibn bint Sa'd, was born at Dâriyâ in A.H. 629=A.D. 1232; and he died in Cairo, A.H. 719=A.D. 1319. See Ṭabaqât al-Kubrâ by As-Subkî, vol. vii, fol. 188ᵇ; and Ad-Durar al-Kâminah, vol. i, fol. 316ᵃ.

Another note by the same Ibn bint Sa'd is found on the title-page.

No. 1236.

foll. 113; lines 21; size 7¾ × 6; 6 × 4½.

المستنير فى القرآت العشرة

AL-MUSTANÎR FI'L-QIRÂ'ÂT AL-'ASHARAH.

A treatise on the ten readings of the Qurân, by Abû Ṭâhir Aḥmad bin 'Alî bin 'Ubaidallâh bin 'Umar bin Siwâr al-Bağdâdî al-Muqrî aḍ-Ḍarîr ابو طاهر احمد بن علي بن عبيد الله بن عمر بن سوار البغدادي المقري الضرير

Beginning:—

الحمد لله ولي الانعام و باري الاجسام الخ *

The author, whom Ad-Dahabî describes, on the authority of As-Sam'ânî, as a skilled Qurân-reader and a traditionist of eminent talent, was born at Bağdâd in A.H. 412=A.D. 1021. He studied under 'Utbah bin 'Abdalmalik al-'Uşmânî (*d.* A.H. 446=A.D. 1054), Abû Bakr Muḥammad bin 'Alî al-Khayyâṭ (*d.* A.H. 467=A.D. 1074), Ḥasan bin 'Abdallâh al-'Aṭṭâr (*d.* A.H. 447=A.D. 1055) and several other distinguished scholars. He lived a saintly life, and used to deliver lectures on the Qurân and Ḥadîş. He died at his native city in Sha'bân, A.H. 496=A.D. 1103. See Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 101ᵇ, and Mir'ât al-Janân, fol. 282ᵇ.

The contents of the work, and its method of treatment, have been set forth on fol. 3ᵃ thus:—

و قد صنف اشياخنا رضي الله عنهم كتبا في اختلاف العشرة في الحروف عارية من الآثار و السنن مما تدعو الحاجة اليها و ما روي من ذلك

عن النبي صلى الله عليه و سلم و الصحابة و التابعين فاحببت ان اجمع
كتابا اذكر فيه ما قرأت به على شيوخي الذين ادركتهم من القراآت تلاوة
دون ما سمعت و اذكر فيه بعده من السنن و الآثار و فضائل القرآن و ماجاء
في ذلك و الحث على حفظ القرآن و الاقراء و تعليم العربية التي يتوصل
بها الى البحث على المعاني الدقيقة و كل حرف قرأ به احد الائمة
العشرة على ما اداه الى خلفنا سلفهم المتصلة اسانيد قراوتهم برسول الله
صلى الله عليه و سلم •

The work is mentioned by Ḥaj. Khal., vol. v, p. 526, where he quotes an extract from the preface, and states that the work consists of 156 *Riwâyât* (traditions).

The work has been used as an authority, particularly for the three additional readings of the Qurân, by several later writers, such as Ṣadaqah bin Salâm bin Ḥusain al-Masharânî (see Br. Mus. Suppl., No. 90), Muḥammad bin Khalîl al-Qubâqibî, the author of *Îḍâḥ ar-Rumûz* (No. 1250 below), and others.

Another copy of the work is noticed in Nûr 'Uṣmânîyah, No. 91.

Written in fair Naskh, with the headings in red.

Not dated; probably 15th century.

No. 1237.

foll. 39; lines 15; size 5½ × 3½; 4½ × 2½.

نزهة البررة في مذاهب القراء العشرة

NUZHAT AL-BARARAH FÎ MADÂHIB AL-QURRÂ' AL-'ASHARAH.

An old and remarkable copy of a versified work, treating of the various readings of the ten celebrated Qurân-readers, arranged according to the Sûrahs of the Qurân.

Author: Burhânaddîn Abu'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î برهان الدين ابو العباس ابراهيم بن عمر بن إبراهيم بن خليل الجعبري الربعي (*d.* A.H. 732=A.D. 1332; see Lib. Cat., vol. xii, No. 706).

The MS., which is slightly defective at the beginning, opens thus:—

لقد فاز والــداة بالتاج زلفة
و قيل له اقرأ وارق و احتك في الذرا

According to the colophon, the present valuable copy, dated the Madrasah Nûrîyah, Ba'labakk, A.H. 726=A.D. 1326, was transcribed during the life-time of the author by his pupil, Aḥmad bin Ibrâhîm al-Ba'lî, an eminent scholar and poet, who was born in A.H. 710=A.D. 1310, and died in the month of Ramaḍân, A.H. 747= A.D. 1347. See Ad-Durar al-Kâminah, vol. i, fol. 25b.

The colophon reads thus:—

كتبها لنفسه احمد بن ابراهيم بن صالر [sic] بمدينة بعلبك المحروسة بالمدرسة النورية اثاب الله تعالى واقفها و وافق الفراغ منها في يوم الثلثاء الثالث من المحرم سنة ست و عشرين و سبعمائة ●

The title-page contains a poem by the same Al-Ja'barî, in praise of the present work, beginning as follows:—

و دونك نزهة لطفت و راقت
معانيها بلفظ عسجدي
حديقة ناظر داعت عبيرا
فاغتنقنا عن المسك الذكي

No other copy of the work is known.

Written in fair Naskh, with occasional vowel points and marginal notes. Slightly water-stained.

No. 1238.

foll. 14; lines 15; size 5½ × 3½; 4½ × 2½.

رسالة الخل الناصح في حل المشكل الواضح

RISÂLAT AL-KHILL AN-NÂṢIḤ FÎ ḤALL AL-MUSHKIL AL-WÂḌIḤ.

A treatise in refutation of those Qurân-readers, who think that all readings of the Qurân, not sanctioned by any of the seven canonical Qurân-readers, are apocryphal and valueless.

By the same Al-Ja'barî.

Beginning:—

الحمد لله الذي انزل القرآن عربيا غير ذي عوج الخ •

The occasion of the present composition is set forth in the preface thus:—

فهذه رسالة الى بعض الاخوان من اهل القرآن رافعة لهذه الواقعة الشنيعة و البدعة الفظيعة مبينة لما صحف مقومة لما حرف وهو انّ قوما من القرآء و غيرهم ركبوا نكباء و خبطوا عشواء فحصروا الاحرف السبعة الواردة في الحديث في قراآت هؤلاء الائمة السبعة ...... و سموا ما عداها شاذا تمسكا بسبعة الامام ابي بكر بن مجاهد رحمه الله تعالى •

No other copy of the work is known.

Written in the same hand, and by the same scribe, as the preceding work. Dated the Madrasah Nûrîyah, Ba'labakk, the 4th Rabî' II, A.H. 726=A.D. 1326.

The title-page contains an *Ijâzah*, or license, granted by the author, in his own handwriting, to the scribe, Shihâbaddîn Aḥmad bin Ibrâhîm bin Ṣâlar al-Ba'li.

No. 1239.

foll. 45; lines 13; size 7×5; 5½×4.

عقد اللآلي في القراآت السبع العوالي

'IQD AL-LA'ÂLÎ FI'L-QIRÂ'ÂT AS-SAB' AL-'AWÂLÎ.

A unique copy of a metrical work, treating of the various readings of the seven canonical Qurân-readers, composed in the same metre and with the same rhymes as the *Hirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

Author: Aṣîraddîn Abû Ḥayyân Muḥammad bin Yûsuf bin 'Alî bin Yûsuf bin Ḥayyân al-Garnâṭî al-Andalusî اثير الدين ابو حيان محمد بن يوسف بن علي بن يوسف بن حيان الغرناطي الاندلسي, one of the greatest authors that Spain under the Moors produced. He was born at Granada towards the end of the month of Shawwâl, A.H. 654=A.D. 1256, and received his early education there. In A.H. 679=A.D.

1280 he left Spain, and after some travels in the Ḥijâz and Syria settled permanently at Cairo, where he completed his education, and attached himself for a long time to the celebrated grammarian, Bahâ'addîn Muḥammad bin Ibrâhîm Ibn-an-Naḥḥâs al-Ḥalabî (*d.* A.H. 698=A.D. 1298). He studied under no less than 450 teachers, and established his reputation as a distinguished scholar. He was considered the greatest authority of his time in grammar, Ḥadîṣ and Tafsîr. He served as a professor in several Madrasahs, wrote a large number of books, and died on the 28th Ṣafar, A.H. 745=A.D. 1345. For further particulars of his life and works, see Brock., vol. ii, p. 109; Ad-Durar al-Kâminah, vol. ii, foll. 275[b]–278[b]; Ḥusn al-Muḥâḍarah, fol. 135[a]; Buġyat al-Wu'ât, fol. 92[a]; Ṭabaqât by Ibn Qâḍî Shuhbah, fol. 148[a]; Tâj aṭ-Ṭabaqât, vol. viii, fol. 135[a]; and Dustûr al-I'lâm, fol. 35[a]. See also Ṭabaqât al-Mufassirîn by Ad-Dâ'ûdî, foll. 111[b]–113[a], where the date of his death is incorrectly given as Thursday, the 30th Ḏu'l-Ḥijjah, A.H. 734=A.D. 1334.

Beginning :—

بحمدک یا الله یستفتح الملا   و بالشکر للاحسان استمنح الالی

و للصلوات الطیبات التي زکت   اوالی علی الداعی الی الله مرسلا

The work, as its title clearly indicates, deals with the seven principal readings of the Qurân, and consists of 1044 verses, including a preface of 19 verses. Ibn Ḥajar al-'Asqalânî, in Ad-Durar al-Kâminah (*loc. cit.*), remarks that the '*Iqd al-La'âlî* of Abû Ḥayyân al-Ġarnâṭî is far better in treatment and more useful than the *Ḥirz al-Amânî* of Ash-Shâṭibî.

The MS., dated the Ṣâliḥîyah Madrasah, the 17th Jumâdâ II, A.H. 716=A.D. 1316, was transcribed from the author's original draft by his pupil, Shihâbaddîn Aḥmad bin Wajîhaddîn 'Abdalkarîm bin 'Abdarraḥmân al-Abyârî, and was collated with the original with the help of the author himself in several sittings, the last of which was held on Thursday, the 27th Jumâdâ II, A.H. 716=A.D. 1316, as stated in the following note, in the author's own hand, on the title-page :—

قرأ عليّ هذا القصيد من انشادی و کتبه من خطي و قابله معي

باصلي الفقيه الفاضل العالم السري المحصل النبيل شهاب الدين احمد

بن الشيخ الامين الثقة وجيه الدين عبد الكريم بن عبد الرحمن الابياري

نفعه الله و نفع به و اجزت له ان يرويه عني و ان يروی عني جميع

ما يجوز لي روايته و جميع ما صنفته في علم التفسير و النحو و اللغة و القرآات و الفقه و الحديث و الادب و التاريخ و جميع ما انشأته من نظم و نثر وكانت قراوته عليّ لهذا القصيد في مجالس آخرها يوم الخميس السابع و العشرين من شهر جمادى الآخرة سنة ست عشرة و سبع مائة كتبه ابو حيان محمد بن يوسف بن علي بن يوسف بن حيان *

Written in fair Naskh, with occasional vowel points. Fol. 44 is blank; but there is no break in the text.

No. 1240.

foll. 45; lines 15; size 7 × 5; 5 × 3½.

نكت الامالي على عقد اللآلي

NUKAT AL-AMÂLÎ 'ALÂ 'IQD AL-LA'ÂLÎ.

A commentary by Abû Ḥayyân al-Andalusî on his own metrical work, entitled عقد اللآلي فى القرآات السبع العوالي (No. 1239 above.)

Beginning:—

قال الشيخ الامام العالم العلامة فريد دهره وحيد عصره اثير الدين ابو حيان محمد بن يوسف بن علي بن حيان الاندلسي هذه نكت كتبتها على جهة الشرح المختص لقصيدتي فى القرآات و سميتها نكت الامالي على عقد اللآلي و الله ينفع بذلک الخ *

The passages quoted from the text are distinguished by the word قوله.

No other copy of the work is known.

The copy was transcribed, like that of the text noticed above, by the author's pupil, Shihâbaddîn Aḥmad bin Wajîhaddîn 'Abdal-Karîm bin 'Abdarraḥmân al-Abyârî at the Ṣâliḥiyah Madrasah on the 8th Jumâdâ II, A.H. 716=A.D. 1316.

Written in fair Naskh, with occasional vowel points.

The title-page contains a note by the celebrated traditionist, Ibrâhîm bin 'Alî bin Aḥmad al-Qalqashandî al-Maqdisî (*d.* A.H. 922=

A.D. 1516), who states that a portion of the MS., including text and commentary, was read in his presence, on the 9th Jumâdâ II, A.H. 912=A.D. 1506, by Shaikh Zainaddîn 'Abdalqâdir bin Ḥasan bin Ḥusain al-Fayyûmî, and that among the hearers were Az-Zain 'Abdalbâsiṭ al-Ḥaṣîrî, Ash-Shams Muḥammad al-Fakhrî and Az-Zain 'Abdarraḥmân al-'Âṣimî, to each of whom he granted a general permission to transmit his narration to others. The note runs thus:—

قرأ عليّ الشيخ زين الدين عبد القادر بن حسن بن حسين الفيومي
قطعة من اول القصيد و قطعة من اول النكت عليها كلاهما للشيخ العلامة
وحيد عصره ابي حيان الاندلسي تغمده الله برحمته و سمع ...... المشائخ
الزين عبد الباسط الحصيري و الشمس محمد الفخري و الزين عبد الرحمن
العاصمي و اجزت لكل منهم ان يرويهما عني و سائر مروياتي و اخبرتهم
بروايتي لكتب الشيخ ابي حيان عن جماعة منهم والدي و جدي و شيخ
الاسلام و الحفاظ ابن حجر...... في تاسع شهر جمادى الآخرة سنة اثنى
عشر و تسع مائة و كتب ابراهيم بن علي القرشي المقدسي الاثري الشافعي
القلقشندي حامدا مصليا مسلما *

No. 1241.

foll 89; lines 27; size 11½ × 7¾; 8½ × 5½.

المضبوط فى القراآت السبع

AL-MADBÛṬ FI'L-QIRÂ'ÂT AS-SAB'.

A work on the seven readings of the Qurân.

The author, whose name is not found in the MS., is 'Uṣmân bin Muḥammad bin Muḥammad al-Ġaznawî عثمان بن محمد بن محمد الغزنوي. He refers, on fol. 35ª, to two other works of his, viz., (i) *Maqâlîd ar-Rumûz*, and (ii) *Mafâtîḥ al-Kunûz* (see Leyden, No. 1638). He lived in the 8th century of the Hijrah. See Brock., vol. ii, p. 201.

Beginning:—

الحمد لله الذي كشف عنا الغطاء بتنزيل كتابه و صرف عنا العناء
بترتيل خطابه .... فلما رأيت اكثر اهل الزمان معرضين عن فرض

تعلم القرآن الكريم و تعليمه و تجويده و ترتيله المامور به بقوله سبحانه
و تعالى و رتل القرآن ترتيلا الخ *

The work is divided into two parts. The first part is subdivided into six chapters as follows:—

I. The merit attached to the reading of the Qurân, and the regard due to the men who have handed it down, fol. 2ᵃ.

II. The rules to be observed in its reading, teaching and transcribing, fol. 5ᵃ.

III. The orthography of the copies of the Qurân, especially of those written by the *Ṣaḥâbah* (Companions of the Prophet), fol. 16ᵇ.

IV. Principles of the *Qirâ'at*, which are unanimously approved by all, fol. 29ᵇ.

V. Principles of the *Qirâ'at*, on which opinions differ, fol. 30ᵇ.

VI. An explanation of the abbreviations and symbols used in the second part of the present work, fol. 39ᵇ.

The first part ends, on fol. 40ᵇ, with the following colophon:—

تم القسم الاول من المضبوط بحمد الله و حسن توفيقه و الحمد لله
رب العالمين و ذلک بتاريخ شهر جمادى الاولى نهار الاربعاء لعله السابع عشر
سنة الف و مائة و ثلثة عشر من الهجرة النبوية .... و ذلک بخط
فقر العبيد و احوجهم الى المبدي المعيد سعيد بن احمد الغزي الشافعي
مذهبا الريمي بلدا و ذلک بمدينة زبيد المحمية *

The second part, which is arranged according to the Sûrahs of the Qurân, deals with the various readings of the seven canonical Qurân-readers.

For other copies, see Leyden, No. 1637; and Râmpûr, p. 54.

Written in cursive Arabian Naskh.

Dated A.H. 1113=A.D. 1702.

Scribe: سعيد بن احمد الغزي الريمي الشافعي.

Five fly-leaves at the beginning contain miscellaneous notes and extracts from other books.

No. 1242.

foll. 141; lines 17; size 7¾ × 5¼; 5¾ × 3¾.

مصطلح الاشارات

MUṢṬALIḤ AL-ISHÂRÂT.

A rare copy of a work treating of six additional but reliable readings of the Qurân, other than the prevalent seven readings.

The full title of the work, as given in the preface, is as follows :—

مصطلح الاشارات فى القرآت الزوائد المروية عن الثقات •

Author: Abu'l-Baqâ' 'Alî bin 'Uṣmân bin Muḥammad bin Aḥmad, better kown as Ibn al-Qâṣiḥ al-'Udrî al-Baġdâdî ابو البقاء علي بن عثمان بن محمد بن احمد المعروف بابن القاصح العذري البغدادى (*d.* A.H. 801=A.D. 1399); for some account of whom see No. 1233 above.

Beginning :—

قال مؤلفه الفقير ابو البقاء علي بن عثمان بن محمد بن احمد ابن القاصح العذري رحمه الله - الحمد لله الذي جعل القرآن لاهله شرفا و نورا وضاعف لهم ببركة تلاوته اجورا احمده على ما اولى من النعم .... اما بعد فاني لما فرغت من القراءة بما تضمنه كتاب العنوان و كتاب الكافي و كتاب التيسير و قصيدة الشاطبي تشوقت للقراءة بغيرها الخ •

The six additional readings mentioned in the work are as follows :—

1. The reading of Abû Ja'far Yazîd bin al-Qa'qâ' al-Madanî (*d.* A.H. 129=A.D. 747; see Mir'ât al-Janân, fol. 68[a]).

2. The reading of Ibn Muḥaiṣin al-Makkî (*d.* A.H. 123=A.D. 741; see Ṭabaqât al-Qurrâ' by Ad-Dahabî, fol. 18[a]).

3. The reading of Ḥasan bin Abi'l-Ḥasan al-Baṣrî (*d.* A.H. 110=A.D. 729; see Al-Kâshif, fol. 26[b]).

4. The reading of Ya'qûb bin Isḥâq al-Ḥaḍramî (*d.* A.H. 205=A.D. 821; see *ibid.*, fol. 151[a]).

5. The reading of Sulaimân al-A'mash (*d.* A.H. 148=A.D. 765; see Ṭabaqât al-Ḥuffâẓ, vol. i, p. 138).

6. The reading of Khalaf bin Hishâm al-Bazzâr (*d.* A.H. 229=A.D. 844; see Al-Kâshif, fol. 36[a]).

In the preface, the author enumerates the following sources, from which he derived material for the present work :—

I. *Al-Mustanir*, by Abû Ṭâhir Aḥmad bin 'Alî al-Bağdâdî (No. 1236 above).

II. *Irshâd al-Mubtadi*, by Abu'l-'Izz al-Qalânisî (*d.* A.H. 521= A.D. 1127).

III. *Al-Mubhij*, by Sibṭ al-Khayyâṭ (*d.* A.H. 541=A.D. 1146).

IV. *At-Tadkirah*, by Ṭâhir Ibn Ġalbûn (*d.* A.H. 389=A.D. 998).

V. *Mufridât al-Qurrâ'*, by Ḥasan bin 'Alî al-Ahwâzî (*d.* A.H. 446=A.D. 1054).

Contents :—

Fol. 2^{b}. باب اتصال قراءتي بهؤلاء الائمة الستة و اتصال قراءتهم بالنبي صلى الله عليه و سلم *

Fol. 7^{a}. باب الادغام الكبير

Fol. 8^{b}. باب الادغام الصغير

Fol. 9^{b}. باب النون الساكنة و التنوين

Fol. 10^{a}. باب المد و القصر

Fol. 11^{a}. باب الهمزتين من كلمة

Fol. 11^{b}. باب الهمزتين من كلمتين

Fol. 12^{a}. باب الهمز المفرد

Fol. 13^{b}. باب مذهب الاعمش فى الوقف على الهمز

Fol. 14^{b}. باب الفتح و الامالة

Fol. 17^{b}. باب السكت

Fol. 18^{b}. باب الوقف على اواخر الكلم

Fol. 18^{b}. باب الاستعاذة و البسملة

The rest of the work is arranged according to the Sûrahs of the Qurân.

For other copies, see Kûprîlizâdah, No. 30; and Walîaddîn, No. 38.

Written in bold Arabian Naskh. Foll. 1-14 are supplied in a later hand.

Dated, the 18th Rabî' I, A.H. 787=A.D. 1385.

A note at the end says that the MS. was collated with the author's original draft. Another note, in the margin of fol. 21^{a}, tells us that the MS. was read in the presence of the author.

No. 1243.

foll. 293; lines 19; size 8×6; 5½×3½.

كتاب النشر فی القراآت العشر
KITÂB AN-NASHR FI'L-QIRÂ'ÂT AL-'ASHR.

A comprehensive work treating of the various readings of the ten Qurân-readers, in three separate volumes.

Author: Shamsaddin Abu'l-Khair Muhammad bin Muhammad bin al-Jazarî (*d.* A.H. 833=A.D. 1429; see Lib. Cat., vol. xv, No. 1015, ii).

Vol. I.

Beginning:—

قال الشيخ الامام الحافظ المحقق المجود العلامة..................

الحمد لله الذي انزل القرآن كلامه و يسره و سهل نشره لمن رامه و قدره

وفق للقيام به من اختاره و بصره .... و بعد فان الانسان لا يشرف

الا بما يعرف ولا يفضل الا بما يعقل الخ •

The work, according to Brock., vol. ii, p. 201, was composed at Medina, in A.H. 825 = A.D. 1420.

For the contents of the work, see Berlin, No. 657. For other copies, see Cairo, vol. i, p. 117; Escur., No 129; Nûr 'Usmân'yah, No. 97; Ayâ Şûfiyah, No. 62; Walîaddîn, No. 40; Yenî, No. 7; Hamîdîyah, No. 25; Âsafiyah, p. 304; and Râmpûr, p. 55.

The author himself wrote an abridgment of the present work, entitled التقريب مختصر النشر (see Berlin, No. 658). Abridgments were also written by Qâdî Abu'l-Fadl Muhammad bin Muhammad Ibn ash-Shihnah (*d.* A.H. 890=A.D. 1485) and Mustafâ bin 'Abdarrahmân al-Izmîrî (*d.* A.H. 1155=A.D. 1742). Cf. Hâj. Khal., vol. vi, p. 343.

The last two folios contain miscellaneous notes and extracts from other books.

Written in cursive Naskh. Lacunae are found on foll. 79[b], 111[b], 165[b] and 246[a].

Not dated; probably 18th century.

No. 1244.

foll. 180; lines and size same as above.

The Same.

Vol. II.

The second volume of the same work.

Beginning:—

باب الادغام الصغير و هو عبارة عما اذا كان الحرف الاول منه ساكنا
كما قدمنا في اول باب الادغام الكبير الخ •

The last three folios contain several short anonymous poems.

Written in cursive Naskh. Lacunae are found on foll. 79b, 170a, and 171b.

Not dated; probably 18th century.

No. 1245.

foll. 198; lines and size same as above.

The Same.

Vol. III.

The third volume of the same work.

Beginning:—

باب بيان افراد القرآت و جمعها - لم يتعرض احد من ائمة القراءة في
تواليفهم لهذا الباب و قد اشار اليه ابو القاسم الصفراوي في اعلانه الخ •

Written in cursive Naskh. Lacunae are found on foll. 10a, 149a, and 188b.

Not dated; probably 18th century.

No. 1246.

foll. 52; lines 11; size 8×6; 5¼×3¼.

طيبة النشر فى القرآت العشر

ṬAYYIBAT AN-NASHR FI'L-QIRÂ'ÂT AL-'ASHR.

A versified work on the various readings of the ten Qurân-readers.

By the same Al-Jazarî.

Beginning:—

قال محمد هو ابن الجزري يا ذا الجلال ارحمه و استر واغفرى

الحمد لله على ما يسره من نشر منقول حروف العشره

The work, which consists of one thousand verses, was completed at Rûm in the month of Shâ'bân, A.H. 799=A.D. 1396.

For other copies see Berlin, No. 659; Br. Mus., No. 88, iii; Paris, No. 4532, vi; Alger, No. 376, vi; Cairo, vol. i, p. 101; Walîaddîn, No. 32; and Âṣafîyah, p. 300. See also Brock., vol. ii, p. 202; and Ḥâj. Khal., vol. iv, p. 172.

The work was lithographed at Cairo in A.H. 1282, and was printed there in A.H. 1296.

Abû Bakr Aḥmad, the author's son, wrote a commentary on the present work; for copies of which, see Nûr 'Uṣmâniyah, No. 76, and Râmpûr, p. 51.

Foll. 1ª-2ᵇ contain a short extract from the beginning of the commentary on the present work by Abu'l-Qâsim Muḥammad bin Muḥammad al-'Aqîlî an-Nuwairî (*d.* A.H. 837=A.D. 1433); for a copy of which, see Berlin, No. 660. Explanatory notes, extracted from the commentary of Al-'Aqîlî, are found in the margins of foll. 1ª–19ᵇ. Leaflets, containing notes taken from the same commentary, are inserted after foll. 7, 27, and 37.

A fly-leaf, inserted after fol. 48, contains a diagram, showing how the original ten readings of the Qurân got multiplied into many readings, and naming all the successive followers of each of the original Qurân-readers, who are considered authorities.

Written in elegant Naskh, with all the vowel points.

The headings are in red.

Dated A.H. 1202=A.D. 1787.

Scribe: محمد بن علي البركوي.

No. 1247.

foll. 139; lines 27; size 10¾ × 7; 7½ × 4.

شرح طيبة النشر

SHARḤ ṬAYYIBAT AN-NASHR.

A unique copy of a commentary on the preceding work, by Jamâladdîn Muḥammad bin al-Ḥasan bin Muḥammad bin Aḥmad as Samannûdî al-Khalwatî ash-Shâfi'î, commonly called Al-Munayyir جمال الدين محمد بن الحسن بن محمد بن احمد السمنودي الخلوتي الشافعي الشهير بالمنير. He was born at Samannûd, in A.H. 1099=A.D. 1688. After completing his education under Abu's-Safâ' 'Alî ash-Shanwânî, the author of *Al-Fawâ'id as-Saniyah* (see Cairo, vol. ii, p. 213), and several other scholars, he came to Egypt, where he became a disciple of Muṣṭafâ bin Kamâladdîn al-Bakrî (*d*. A.H. 1162=A.D. 1749; see Silk ad-Durar, vol. iv, p. 190) in the Khalwatîyah order; held for some time the post of a professor in the Jâmi' al-Azhar; and died on Monday, the 11th Rajab, A.H. 1199=A.D. 1785. Among his compositions the most popular is *Tuḥfat as-Sâlikîn*, an exposition of Ṣûfi doctrines, which has been twice printed in Cairo, viz., in A.H. 1287 and 1305. For other particulars of his life and works see Tâj aṭ-Ṭabaqât vol. xii, part ii, fol. 359ᵃ, and Brock., vol. ii, p. 353.

In the following extract from the beginning of the MS., the author's name and the title of the work are both mentioned, and it is stated that he wrote the present work at the request of some of his friends:—

الحمد لله الذي جمع في القرآن العظيم كنوز معاني دقائق حقائق العلوم
و اعطى من اصطفاه من خلقه مفاتيحها فاستخرج من زوايا خباياها ......
...... و بعد فيقول حمال اثقال الذنوب و اسير وصمات العيوب و كثير هموم
لغوب الكروب فقير ربه المصور الحقير محمد بن الحسن المنير الشافعي الاشعري
الخلوتي السمانودي [sic السمنودي] جمله الله باشراق السر الشهودي سألني
بعض الاخوان و الاحباب من العلماء النبلاء الانجاب ان اضع شرحا لطيفا
على الكتاب المسمى بطيبة النشر في القراآت العشر لحافظ عصره و وحيد
دهره محمد بن محمد بن محمد الجزري .... فاجبته بعد ذلك

لذلک سائلا من مالک الممالک عند الشروع في سلوک تلک المسالک ان ینجیني مما فیها من المهالک و ان یسهل و ییسرلي ما هنالک طالبا ان یکون خالصا لوجهه الکریم و سببا للفوز بجنات النعیم و سمیته سطعات لمعات انوار ضیاء الفجر في شرح کتاب طیبة النشر الخ •

No other copy of the work is known.
Written in fair Naskh.
Dated the 3rd Jumâdâ I, A.H. 1288=A.D. 1871.
Scribe: حافظ عبد الله الزکاوي الچرپاني ابن سعید.

No. 1248.

foll. 31; lines 15–25; size $8\frac{1}{4} \times 6$: $6 \times 3\frac{3}{4}$.

(A MS. containing two works, bound together.)

foll. 1a–10b. I.

الدرة المضیه

AD-DURRAT AL-MUḌÎYAH.

A metrical tract containing 241 verses, in the same metre and with the same rhymes as the *Hirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

Author: Shamsaddîn Abu'l-Khair Muḥammad bin Muḥammad bin al-Jazarî شمس الدین ابو الخیر محمد بن محمد بن الجزري (*d.* A.H. 833= A.D. 1429; see Lib. Cat., vol. xv, No. 1015, ii).

Beginning:—

قل الحمد لله الذي وحده علا
و مجده و اسئل عونه و توسلا

The work, which is described by the author as a supplement to the *Ḥirz al-Amânî* of Ash-Shâṭibî, treats of the various readings of the following three Qurân-readers:—

1. Abû Ja'far Yazîd bin al-Qa'qa' al-Madanî (*d.* A.H. 129=A.D. 747).
2. Ya'qûb bin Isḥâq al-Ḥaḍramî al-Baṣrî (*d.* A.H. 205=A.D. 821).
3. Khalaf bin Hishâm al-Bazzâr al-Kûfî (*d.* A.H. 229=A.D. 844).

The work was completed at Mecca in A.H. 823=A.D. 1420. The date of composition is obtained from the following chronogram :—

و تم نظـــام الـدرة احسب بعدها
و عام اضا حجـــي فاحســـن تقولا

The last six verses describe the horrors of an attack by a gang of Arab robbers on the author's caravan on his journey from Mecca to Medina.

For other copies see Berlin, No. 662; Gotha, No. 558; München, No. 893; Wien, No. 1632; Alger, No. 376; Cairo, vol. i, p. 108; and Kûprîlîzâdah, No. 17.

The work has been printed in Cairo, A.H. 1296.

Written in Arabian Naskh, with the headings in light green.

Dated Thursday, the 15th Ramadân, A.H. 1093=A.D. 1682.

Scribe: محمد بن احمد الدقاق.

foll. 12ᵇ–31ᵇ. II.

ايضاح الدرة المضية

ÎḌÂḤ AD-DURRAT AL-MUḌÎYAH.

A commentary on the preceding work, by a certain disciple of the author of the text. Cf. Ḥâj. Khal., vol. iii, p. 210.

Beginning :—

الحمد لله الذي تولى حفظ كتابه المكنون ....
و قد استخرت الله تعالى و اردت ايضاح منظومته الدرة المضية في قراآت
الثلاثة المرضية و قد قرأتها عليه في مجالس آخرها بعد عصر يوم السبت
الثالث و العشرون من جمادي الآخرة سنة ثمان و عشرين و ثمان مائة
بمسجد الاشاعر داخل مدينة زبيد الخ •

The commentator, who does not reveal his name, tells us in the above-quoted extract that he had read the text with its author at Zabid in several sittings, the last of which was held on the 28th Jumâdâ II, A.H. 828=A.D. 1425.

Written in the same hand and by the same scribe as the above. Fol. 11 is blank.

Dated Wednesday, the 11th Ḏu'l-Qa'dah, A.H. 1093=A.D. 1682.

Fol. 12ᵃ contains the seals and signatures of several former owners of the MS.

No. 1249.

foll. 31 ; lines 21 ; size 7¼ × 5½ ; 6¼ × 3¾.

The Same.

Another copy of the same commentary, beginning as the above.

Foll. 1[b]–2[a] contain short biographical notices of the three Qurân-readers, whose readings are dealt with in the text.

Written in fair Naskh, within double red-ruled borders.

Dated Wednesday, the 22nd Ramaḍân, A.H. 1046 = A.D. 1637.

Scribe : محمد ابو نعمة.

A fly-leaf, at the end, contains a diagram of the mouth and tongue, indicating how the different letters of the alphabet should be pronounced, reproduced from As-Sakkâki's *Kitâbal-Miftâḥ*.

No. 1250.

foll. 156 ; lines 19–21 ; size 8½ × 6 ; 5¾ × 3½.

ايضاح الرموز و مفتاح الكنوز

ÎḌÂḤ AR-RUMÛZ WA MIFTÂḤ AL-KUNÛZ.

A commentary on the author's own metrical work, entitled *Majma' as-Surûr Wa Maṭla' ash-Shams wa'l-Budûr*, treating of the various readings of the fourteen Qurân-readers.

Author : Shamsaddîn Abû 'Abdallâh Muḥammad bin Khalîl bin Abî Bakr bin Muḥammad al-Ḥalabî al-Maqdisî ash-Shâfi'î, better known as Ibn al-Qubâqibî شمس الدين ابو عبد الله محمد بن خليل بن ابي بكر بن محمد الحلبي المقدسي الشافعي الشهير بابن القباقبي. He was born at Aleppo, in A.H. 777 = A.D. 1376. He studied under 'Abdarraḥîm bin al-Ḥusain al-'Irâqî (*d.* A.H. 806 = A.D. 1404), and became known as a great jurist and a skilled Qurân-reader. He settled permanently at Jerusalem, where he died on Friday, the 20th Rajab, A.H. 849 = A.D. 1445. See Al-Qabas al-Ḥâwî, vol. ii, fol. 59[a] ; Al-Uns al-Jalîl, vol. ii, p. 519 ; Dustûr al- I'lâm, fol. 112[b] ; and Brock., vol. ii, p. 113.

Beginning :—

قال الشيخ الامام العالم شمس الدين محمد بن خليل بن ابي بكر

بن محمد الحلبي الشافعي الشهير بابن القباقبي المقدسي ....

الحمد لله و كفى و سلام على عباده الذين اصطفى اما بعد فاني لما رأيت كتابي المسمى بمجمع السرور و مطلع الشمس و البدور الجامع بين مذاهب القراء الاربعة عشر قد شاع ذكره بين الطلاب الخ ٭

In the preface, the author enumerates the following works as his authorities:—

1. *Kitâb an-Nashr*, by Muḥammad bin Muḥammad al-Jazarî (see No. 1243 above).

2. *Mufradât al-Qurrâ'*, by Ḥasan bin 'Alî bin Ibrâhîm al-Ahwâzî (*d.* A.H. 446=A.D. 1054; see Mir'ât al-Janân, fol. 256ᵃ).

3. *Al-Mubhij fi'l-Qirâ'ât aṣ-Ṣamân*, by Abû Muḥammad 'Abdallâh bin 'Alî, called Sibṭ al-Khayyâṭ al-Bagdâî (*d.* A.H. 541=A.D. 1146; see *ibid.*, fol. 313ᵇ).

4. *Al-Mustanir*, by Abû Ṭâhir Aḥmad bin 'Alî bin 'Ubaidallâh bin 'Umar bin Siwâr al-Bagdâdî (see No. 1236 above).

For the contents of the work see Berlin, No. 669. For other copies see Cairo, vol. i, p. 105, and Kûprilîzâdah, No. 27. See also Hâj. Khal., vol. i, p. 506.

Written in rough Naskh, with the headings in red.

Dated A.H. 1174=A.D. 1760.

No. 1251.

foll. 18; lines 21; size 7½ × 5½; 5½ × 3½.

الدر الناظم

AD-DURR AN-NÂẒIM.

A treatise on the reading of 'Âṣim (*d.* A.H. 128=A.D. 745), as handed down by his disciple, Ḥafṣ (*d.* A.H. 180=A.D. 796).

The full title of the work, as given in the preface, is as follows:—

الدر الناظم لرواية حفص عن قراءة عاصم ٭

Author: Abu't-Tawfîq 'Uṣmân bin 'Umar bin Abî Bakr an-Nâshirî az-Zabîdî ابو التوفيق عثمان بن عمر بن ابي بكر الناشري الزبيدي. He belonged to the illustrious family of An-Nâshirî, which produced a considerable number of eminent scholars. He died about A.H. 860 =A.D. 1456. See Brock., vol. ii, p. 189.

Beginning:—

الحمد لله حق حمده و صلاته و سلامه على سيدنا محمد و عبده و على آله و صحبه من بعده و بعد فاني لما رأيت اهل بلدنا زبيد حماها الله و سائر بلاد الاسلام يسارعون الى الخيرات و يتنافسون فى الطاعات و كنت قد جمعت لهم روايتى قالون و الدوري ...... رأيت ان اعززهم بثالث و هو الامام حفص بن سليمان عن الامام عاصم الخ •

For other copies see Berlin, No. 646; Alger, No. 376; and Âṣafîyah, p. 298.

At the end is a note, in the same hand as the text, enumerating the number of Sûrahs, verses, and words contained in the Qurân, and how many times each letter of the alphabet occurs.

Written in Arabian Naskh, with the headings in red. A short lacuna is found on fol. 16b.

Not dated; probably 16th century.

No. 1252.

foll. 19; lines 17; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 4\frac{1}{4}$.

[روايتى قالون و الدوري]

[RIWÂYATAI QÂLÛN WA'D-DAWRÎ.]

A treatise on the readings of Nâfi' bin 'Abdarraḥmân al-Madanî (*d.* A.H. 169=A.D. 786) and Abû 'Amr bin al-'Alâ' al-Baṣrî (*d.* A.H. 154=A.D. 771), as handed down by Qâlûn (*d.* A.H. 220=A.D. 835) and Ad-Dawrî (*d.* A.H. 246=A.D. 860), respectively.

The title of the work and the author's name are not found in the MS. From the preface of *Ad-Durr an-Nâẓim* (No. 1251 above), it appears that this work is also by An-Nâshirî.

Beginning:—

الحمد لله خالق الاشياء المنفرد بالعظمة و الكبرياء ....
اما بعد فانه طال ما سئلني بعض الاخوان ان افرد له هذه الروايتين رواية قالون عن نافع و رواية الدوري عن ابي عمرو فاجبت مسئلته قاصدا بذلك وجه الكريم الخ •

No other copy of the work is known.

Written in Arabian Naskh, with the headings in red. Dated Friday, the 9th Du'l-Qa'dah, A.H. 1020=A.D. 1612.

Scribe: عبد الله بن سعيد بن عبد الله المكنى .... ابو قشير.

No. 1253.

foll. 50; lines 15; size $8\frac{1}{4}\times5\frac{1}{2}$; 6×4.

الهدايه الى تحقيق الروايه

AL-HIDÂYAH ILÂ TAḤQÎQ AR-RIWÂYAH.

A work on the readings of Nâfi' bin 'Abdarraḥmân al-Madanî (*d.* A.H. 169=A.D. 786) and Abû 'Amr bin al-'Alâ' al-Baṣrî (*d.* A.H. 154 =A.D. 771), as handed down by Qâlûn (*d.* A.H. 220=A.D. 835) and Ad-Dawri (*d.* A.H. 246=A.D. 860), respectively.

Author: 'Afifaddin 'Usmân bin 'Amr bin Abî Bakr al-'Adnânî عفيف الدين عثمان بن عمرو بن ابي بكر العدنانى.

Beginning:—

الحمد لله حمدا يوافي نعمه و يكافى مزيده و اشهد ان لا اله الا الله وحده .... و بعد فاني تصفحت قراء اهل الزمان فوجدتهم بحمد الله غير خارجين عن اسلوب تحقيق القراءة غالبا غير انهم قد يخرجون في مواضع لحظ رواية برواية و هذا معيب عند القراء كالغنة و الترقيق و التفخيم و المد و الادغام و الاظهار و هذا النوع تسميه القراء اللحن الخفي و قد استخرت الله تعالى و امليت هذه الوريقات في مذهب قالون و الدوري الخ *

The title of the work and the author's name are both given on the title-page; but no mention of either is to be found in any bibliographical or biographical work. The title-page reads thus:—

كتاب الهداية الى تحقيق الرواية عن امام التحقيق و الدراية نافع بن عبد الرحمن المدني و ابي عمرو بن العلاء البصري رواية عيسى بن ميذا قالون عن نافع و رواية ابي عمرو الدوري عن ابن محمد اليزيدي عن ابي عمرو

قدس الله ارواحهم و نفعنا بهم آمين - تأليف الفقير المقرئ المحقق عفيف الدين عثمان بن عمرو بن ابي بكر العدناني نفعنا الله بهم اجمعين •

The fact that the author frequently refers to the celebrated Shamsaddîn Abu'l-Khair Muḥammad Ibn al-Jazarî (*d.* A.H. 833=A.D. 1429) as his Shaikh and teacher gives us ground for believing that he flourished in the middle of the 9th century of the Hijrah.

After the prefatory note, the work begins with a *Faṣl*, containing short biographical notices of the afore-said Nâfi' and Abû 'Amr bin al-'Alâ' al-Baṣrî and their Râwîs (narrators), Qâlûn and Ad-Dawrî.

The work is divided into 14 *Bâb*, some of which are subdivided into several short *Faṣl* and *Tanbîh*.

Written in rough Naskh, with the headings in red. Fol. 2 should come after fol. 10.

Dated A.H 1052=A.D. 1642.

The last folio contains a note, setting forth how Qârûn (Korah) was punished for his three sins, viz., (i) his avarice; (ii) non-payment of *Zakât* (alms, ordained by the law); and (iii) his slanderous accusation of the Prophet Moses.

No. 1254.

foll. 37; lines 23; size $7\frac{1}{2} \times 5\frac{1}{4}$; $5\frac{1}{2} \times 4\frac{1}{4}$.

قطف الازهار السنية من قراءة الائمة الثلاثة المرضية

QAṬF AL-AZHÂR AS-SANÎYAH MIN QIRÂ'AT AL-A'IMMAT AṢ-ṢALÂṢAT AL-MARḌÎYAH.

A treatise on the various readings of the last three of the ten canonical Qurân-readers.

Author: Zainaddîn Abu'l-Fatḥ Ja'far bin Ibrâhîm bin Ja'far bin Sulaimân as-Sanhûrî ash-Shâfi'î زين الدين ابو الفتح جعفر بن ابراهيم بن جعفر بن سليمان السنهوري الشافعي. He was born at Sanhûr about A.H. 810 =A.D. 1407. He left his native town for Maḥallah, where he learnt the Qurân under Abû 'Abdallâh Muḥammad bin 'Umar al-Ġamrî al-Maḥallî (*d.* A.H. 849=A.D. 1445; see Al-Qabas al-Ḥâwî, vol. ii, fol. 91[a]). He then proceeded to Cairo, where he completed his studies in several branches of Muhammadan literature at the Jâmi' al-Azhar. Throughout his life, he experienced vicissitudes of fortune, periods of

prosperity alternating with periods of poverty. He died in Du'l-Qa'dah, A.H. 894=A.D. 1489. See Al-Qabas al-Ḥâwî, vol. i, fol. 61ᵃ, and Brock., vol. ii, p. 115.

Beginning:—

الحمد لله فى الصفات الازلية و الصلاة و السلام على سيدنا محمد خير البرية .... و بعد فهذا تطف الازهار استفيد من قراءة الائمة الثلاثة المرضية الخ •

The names of the three Qurân-readers, whose readings are dealt with in the work, are as follows:—

1. Abû Ja'far Yazîd bin al-Qa'qâ' al-Madanî (*d.* A.H. 129=A.D. 747).

2. Ya'qûb bin Isḥâq al-Ḥadramî (*d.* A.H. 205=A.D. 821).

3. Abû Muḥammad Khalaf bin Hishâm al-Bazzâr al-Kûfî (*d.* A.H. 229=A.D. 844).

We are told, in the preface, that the present work is based on the following four compositions of Al-Jazarî (*d.* A.H. 833=A.D. 1429).

I. *Taḥbîr al-Taisîr* (No. 1220 above).

II. *Kitâb an-Nashr* (No. 1243 above).

III. *Taqrîb an-Nashr* (see Berlin, No. 658).

IV. *Ad-Durrat al-Muḍiyah* (No. 1248 above).

Defective at the end. The last folio is wanting.

No other copy of the work is known.

Written in fair Arabian Naskh, but with numerous short lacunæ. The headings are in red.

Not dated; probably 16th century.

The title-page bears the signatures of two former owners of the MS., viz., (i) a certain Abu'l-Faraj al-Muzayyin, and (ii) Kamâladdîn, the son of 'Alî al-Muttaqî (*d.* A.H. 975=A.D. 1567).

No. 1255.

foll. 164; lines 21; size 8×6; 6½×4.

المكرر في ماتواتر من القرآت السبع و تحرر

AL-MUKARRAR FÎ MÂ TAWÂTAR MINA'L-QIRÂ'ÂT AS-SAB' WA TAḤARRAR.

A treatise on the various readings of the seven canonical Qurâı readers.

By Sirâjaddîn Abû Ḥafṣ 'Umar bin Qâsim bin Muḥammad a Anṣârî al-Muqrî al-Miṣrî, commonly called An-Nashshâr راج الدين ابو حفص عمر بن قاسم بن محمد الانصاري المقرئ المصري، المعروف بالنشار. wrote severa. works on the various readings of the Qurân, and die about A.H. 900=A.D. 1495. See Brock., vol. ii, p. 115.

Beginning:—

يقول العبد الفقير المعترف بالتقصير .... عمر بن قاسم ى محمد الانصاري المقرئ المصري النشار الحمد لله حق حمده و صلوته سلامه على محمد خير خلقه و رضى الله عن اصحابه اجمعين و عن ابعين و تابعيهم باحسان الى يوم الدين و بعد فقد سألني بعض اصدقائى من هو من اخواني فى الله و احبابي ان اجمع له كتابا فى القرآت سبع المتواترة الخ ٭

The author tells us, in the above-quoted extract, that he wrot this work at the request of some of his friends.

For the contents of the work see Berlin, No. 623. For othe copies see Râmpûr, p. 55, and Âṣafîyah, p. 304.

Written in fair Indian Naskh.

Not dated; probably 18th century.

No. 1256.

foll. 217; lines 19; size 8¼ × 6; 6¼ × 4.

البدور الزاهرة في القرآات العشرة المتواترة

AL-BUDÛR AZ-ZÂHIRAH FI'L-QIRÂ'ÂT AL-'ASHARAT AL-MUTAWÂTIRAH.

A treatise on the ten authentic readings of the Qurân, by the author of the preceding work.

Beginning:—

اللهم صلى على سيدنا محمد .... الحمد لله الذي علم الانسان مالم يعلم فمن شاء اهان و من شاء اكرم الخ •

The author tells us, in the preface, that he wrote the present work at the request of some of his friends, for whom he had previously written his work entitled المكرر فيما تواتر من القرآات السبع و تحرر (No. 1255 above).

A note at the end, containing the date of the author's death, runs thus:—

توفي شيخنا و قدوتنا الى الله تعالى الشيخ الامام العالم العلامة الحبر البحر الفهامة المحقق المدقق الحافظ المجتهد سراج الدين ابي حفص عمر الانصاري المقرئ الشافعي مصنف هذا الكتاب وغيرة من كتبه المشهورة في خامس جمادي الاول سنة ٩٧ •

The year of the author's death, inserted after the word سنة, is obviously a mistake; it should be 897 or possibly 907.

For other copies see Waliaddin, No. 8, and Râmpûr, p. 45. See also Ḥâj. Khal., vol. ii. p. 30, where the author's name is erroneously given as 'Abdallah instead of 'Umar.

Written in small Naskh.

Dated A.H. 1004 = A.D. 1595.

No. 1257.

foll. 50; lines 23; size $8\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

القطر المصري

AL-QUṬR AL-MIṢRÎ.

A treatise on the reading of Abû 'Amr bin al-'Alâ' al-Baṣrî (*d.* A.H. 154=A.D. 771; see Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 18ᵃ), as handed down by Ḥafṣ bin 'Umar ad-Dawrî (*d.* A.H. 246=A.D. 860; see *ibid.*, fol. 42ᵇ) and Abu'sh-Shu'aib Ṣâliḥ bin Ziyâd as-Sûsî (*d.* A.H. 261=A.D. 874; see *ibid.*, fol. 43ᵃ).

By the same 'Umar bin Qâsim an-Nashshâr al-Miṣrî.

The full title of the work, as given in the preface, is as follows:—

القطر المصري في قراءة الامام ابي عمرو بن العلاء البصري *

Beginning:—

يقول راجي عفو ربه الكريم الستار عمر بن قاسم بن محمد بن علي الانصاري .... المصري النشار الحمد لله الذي انزل على عبده الكتاب هدى و ذكرى لاولى الالباب .... و بعد فقد سألني جماعة من اصدقني وفقني الله و اياهم لما يحب و يرضى ان اعمل لهم مختصرا في قراءة ابي عمرو بن العلاء من روايتي الدوري و السوسي الخ *

The work is divided into 17 *Bâb*. The 17th *Bâb*, which forms the bulk of the work and is subdivided, according to the number of the Sûrahs of the Qurân, into 114 sections, explains the reading of every Sûrah.

A fragment of the work, containing the first sixteen *Bâb*, is noticed in Berlin, No. 639. See also Brock., vol. ii, p. 116, and Ḥâj. Khal., vol. iv, p. 562

Written in small Arabian Naskh, with the headings in red.

Dated Monday, the 20th Jumâdâ II, A.H. 1206=A.D. 1792.

No. 1258.

foll. 26; lines 15; size 9×6¾; 6¾×4¼

حزب القراءة

HIZB AL-QIRÂ'AT.

A metrical tract containing 673 verses, composed in the same metre and with the same rhymes as the *Hirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

According to a note on the title-page the author, whose name is not known, belonged to Turkey. The note reads thus:—

هذا كتاب حزب القراءة للاخوان و الخلان لبعض فضلاء علماء الروم و هو مختصر حرز الامانى الموسوم بالشاطبية رضى الله تعالى عن مؤلفها •

Beginning:—

بـدأت بحمـد الله في الذكـر اولا
و اردفت شكـرا ثانيـا متفضـلا

The work was dedicated to Sulṭân Bâyazîd II (A.H. 886–918= A.D. 1481–1512), whose name occurs in the following lines on fol. 2ª thus:—

و هذا كتابي قد وسمت لحضـرة
الامام الهمـام العالم العامل العلـى
و فى الارض ظل الله ايضا خليفتـه
و سلطان بن سلطان الى جده العلى
[و] ابن محمد بن مراد و اسمـه
اولوا الامـر اعنـي بايزيـد و ذاالولا

No other copy of the work is known.

Written in fair Naskh, with occasional vowel-points, within red-ruled borders. The headings are in light green.

Dated the 28th Du'l-Hijjah, A.H. 1303=A.D. 1886.

Scribe: محمد احمد الخواجه.

No. 1259.

foll. 51; lines 19; size 8½ × 6½; 5½ × 3.

العقد الفريد و الدر النضيد

AL-'IQD AL-FARÎD WA'D-DURR AN-NAḌÎD.

A work on the reading of Nâfi' (*d.* A.H. 169=A.D. 786), as handed down by his pupil, Qâlûn (*d.* A.H. 220=A.D. 835).

The full title of the work, as given in the preface, is as follows:—

العقد الفريد و الدر النضيد في رواية قالون بالتجويد *

The author's name is not known. The latest authority quoted, fol. 45ª, is 'Uṣmân bin 'Umar bin Abî Bakr an-Nâshirî, who died about A.H. 860=A.D. 1456.

Beginning:—

الحمد لله ذي الانعام و الافضال و الاحسان و الاكمال و الكبرياء و الجلال و الجمال و الكمال .... اما بعد فانه لما كان القرآن اعظم الكتب المنزلة تفضل من انزل عليه الخ *

In the preface, the author tells us that the present work is the first of its kind, no other work exclusively devoted to Qâlûn's *Riwâyat* (narration) of the reading of Nâfi' being current in his time. The preface is followed by a *Faṣl*, containing short biographical notices of Qâlûn and his teacher, Nâfi'. The fifteen chapters, into which the work is divided, are as follows:—

(i) باب الا ستعاذة, fol. 3ᵇ.

(ii) باب البسملة, fol. 4ª.

(iii) باب هاء الكناية, fol. 7ᵇ.

(iv) باب المد و القصر, fol. 8ª.

(v) باب الهمزتين من كلمة, fol. 10ᵇ.

(vi) باب الهمزتين من كلمتين fol. 12ᵇ.

(vii) باب الا ظهار و الادغام fol. 15ª.

(viii) باب حروف قربت مخارجها, fol. 16ª.

(ix) باب احكام النون الساكن و التنوين, fol. 16ᵇ.

(x) باب الفتح و الامالة, fol. 18[a].

(xi) باب الراآت, fol. 18[b].

(xii) باب اللامات fol. 19[b].

(xiii) باب الوقف علي اواخر الكلم وما يلتحق به في الحكم, fol. 20[a].

(xiv) باب الوقف علي مرسوم الخط, fol. 21[b].

(xv) باب فرش الحروف, fol. 26[b].

The last chapter is arranged according to the Sûrahs of the *Qurân*, explaining the reading of every Sûrah. The work ends with a *Khâtimah*, dealing with the importance of the correct pronunciation of the Qurân.

No other copy of the work is known

Written in fair Arabian Naskh.

Dated Wednesday, the 13th Jumâdâ I, A.H. 1197=A.D. 1783.

Scribe: محمد بن مصطفى بن علي بن نوفل ...... الشافعي الاحمدي.

No. 1260.

foll. 5; lines 21; size 7½ × 5¼; 5⅛ × 3¼.

رسالة في ما خالف القراء الثلاثة السبعة

RISÂLAH FÎMÂ KHÂLAFA'L-QURRÂ' AṢ-ṢALÂṢAT AS-SAB'AH.

A pamphlet, enumerating the points in which the three later Qurân-readers, viz., Abû Ja'far Yazîd bin al-Qa'qâ' al-Madanî (*d.* A.H. 129=A.D. 747), Ya'qûb al-Hadramî (*d.* A.H. 205=A.D. 821), and Khalaf bin Hishâm al-Bazzâr (*d.* A.H. 229=A.D. 844), disagree with the seven canonical Qurân-readers.

The MS. contains no clue as to its authorship.

Beginning:—

به ثقتي و عليه توكلي و بعد فهذه الحروف التي خالف القراء الثلاثة فيها السبعة وهم ابو جعفر و يعقوب و خلف و رواتهم ابن وردان و ابن جماز واويس و روح و اسحق و ادريس و فائدتها الاحاطة بجميع القراءات الخ

Written in minute Naskh, with occasional rubrics.

Dated the 18th Rabi' II, A.H. 1043=A.D. 1633.

Scribe: حسين بن علي الوقاد.

No. 1261.

foll. 26 ; lines 25 ; size 8¼ × 6¼ ; 5¾ × 3¾.

انوار الطلعه في مذاهب القراء السبعه

ANWÂR AṬ-ṬAL'AH FÎ MADÂHIB AL-QURRÂ' AS-SAB'AH.

A unique copy of a work, dealing with the various readings of the seven canonical Qurân-readers.

Author: Aḥmad bin Muḥammad ash-Shawbarî احمد بن محمد الشوبري.

Beginning :—

الحمد لله الذي هدانا لطاعته و خصنا بالقرآن العظيم و تلاوته ......

و بعد فيقول العبد الفقير الى مولاه الغني به عما سواه احمد بن محمد الشوبري الازهري .... قد سألني بعض الاخوان من اهل الصفا و العرفان المترددين علي الى تلاوة القرآن ان اجمع كتابا مختصرا في بيان مذاهب الائمة السبعة اصحاب القرآن المتبعة وان اذكر لكل منهم مذهبا يشتمل على معظم ما له من الاصول مما يجد الطالب به الوصول خال عن الحشو و التطويل غير معترض فيه للدليل و التعليل فاجبته الى سواله طالبا للثواب .... و رتبته على مقدمة و سبعة ابواب و سميته انوار الطلعه في مذاهب القراء السبعه الخ •

The author, who flourished in the earlier part of the 11th century of the Hijrah, was a native of Shawbar (a village in Egypt). He composed the present work, as he states at the end, in the last week of Rajab, A.H. 1009=A.D. 1600. In the following colophon, he is said to be the grandson of Ash-Shinnâwî, probably Muḥammad al-Aḥmadî ash-Shinnâwî (*d.* A.H. 933=A.D. 1527) :—

تم الكتاب للامام العالم الولي العارف بالله تعالى شيخنا الشيخ احمد الشوبري سبط الشناوي رحمة الله عليهم •

The author's two sons, Aḥmad ash-Shawbarî (*d.* A.H. 1066=A.D. 1656) and Muḥammad ash-Shawbarî (*d.* A.H. 1069=A.D. 1659), were distinguished scholars. The former, owing to his great mastery over

the Ḥanafî doctrines, was called *Abû Ḥanîfat aṣ-Ṣaġîr* (the younger Abû Ḥanîfah); while the latter, on account of his exceptional knowledge of the Shâfi'î tenets, was surnamed *Ash-Shâfi'î aṣ-Ṣaġîr* (the younger Shâfi'î). See Khulâṣat al-Aṣar, vol. i, p. 174.

The work is divided into a *Muqaddimah* and eight *Bâb*, as follows:—

Muqaddimah. Fol. 2a.

المقدمة فهى في بيان التجويد و احكامه و ما يتعلق به من معرفة لنون الساكنة و التنوين و الوقف و الابتداء و المد و اقسامه و غيرذلك مما يحتاج اليه القاري مما اتفق عليه الائمة رضى الله عنهم اجمعين *

Bâb I. Fol. 5a. الباب الاول في مذهب سيدنا نافع بن عبد الله بن نعيم *

Bâb II. Fol. 9b. الباب الثاني في مذهب سيدنا عبد الله بن كثير المكى *

Bâb III. Fol. 10b. الباب الثالث في مذهب سيدنا ابى عمرو البصري *

Bâb IV. Fol. 14b. الباب الرابع في مذهب سيدنا عبد الله بن عامر الدمشقي *

Bâb V. Fol. 16a. الباب الخامس في مذهب سيدنا عاصم بن ابي النجود الكوفي *

Bâb VI. Fol. 16b. الباب السادس في مذهب سيدنا حمزة الكوفي

Bâb VII Fol. 21a. الباب السابع في مذهب سيدنا علي الكسائي الكوفي *

Bâb VIII. Fol. 22a. الباب الثامن في ياآت الاضافة

No other copy of the work is known.

Written in minute Arabian Naskh, with the headings in red. A short lacuna is found on fol. 18a.

Not dated; probably 18th century.

No. 1262.

foll. 8; lines 11; size 9×5¼; 8×3½.

[رسالة فى القراءة]

[RISÂLAH FI'L-QIRÂ'AT.]

A tract on the various readings of the Qurân.

Author: Ismâ'îl bin Sayyid Aḥmad Ja'far aṣ-Ṣânî اسمعيل بن سيد احمد جعفر الثاني.

Beginning:—

الحمد لله الذي انزل القرآن بالقراآت الصحيحة المروية عنه بلا

ارتياب و شرف حامليها بالكرامات الجليلة على غير هم من الطلاب ....

اما بعد فيقول احقر مخلوقات حضرة الباري معيل الغريب بن سيد احمد

جعفر الثاني .... اني لما رأيت تشوق بعض الفضلاء المتدينين

الى معرفة الجموع الثلثة بالتوضيح و التبئين الفت فيها هذه الرسالة الخ

The author, who probably belonged to India and flourished in the middle of the 11th century of the Hijrah, tells us, at the end, that the tract is based on the following two works of his teacher, Shaikh 'Abdallaṭîf bin Shaikh Jamâl an-Nahrawâlî, viz., (i) *Al-Jâmi' al-'Ilmî* and (ii) *An-Nûr al-Azhar.* He further tells us that he thought of writing another more detailed work on the same subject.

The tract was completed, as stated by the author at the end, on Tuesday, the 2nd Shawwâl, A.H. 1045=A.D. 1636.

Written in cursive Naskh, within coloured ruled borders.

Dated Thursday, the 5th Shawwâl, A.H. 1114=A.D. 1703.

No. 1263.

foll. 106; lines 27; size $8\frac{1}{2} \times 5\frac{1}{4}$; $6 \times 2\frac{1}{2}$.

الجواهر المكللة

AL-JAWÂHIR AL-MUKALLALAH.

A work, treating of the various readings of the ten canonical Qurân-readers, being an abridgment of the author's other work, entitled *Bahr al-Ma'ânî Wa Kanz as-Sab' al-Masânî.*

The full title of the work, as given in the preface, is as follows:—

الجواهر المكللة لمن رام الطرق المكملة •

Author: Muhammad bin Ahamad al-'Awfî محمد بن احمد العوفي. He flourished in the middle of the 11th century of the Hijrah. See Brock., vol. ii, p. 326.

Beginning:—

الحمد لله الذي هدانا لتلاوة كتابه المهيمن على كل كتاب انزل ......

و بعد فيقول اضعف عباد الله و احوجهم الى رحمته المغزلة محمد بن احمد

العوفي .... هذا كتاب في القرآت العشرة اختصرته من كتابي المسمى

ببحر المعاني و كنز السبع المثاني لمن علمه و تعلمه الخ •

The work was composed, as stated by Brock. (*loc. cit.*), in A.H. 1049=A.D. 1639.

For the contents of the work see Berlin. No. 666. For other copies see Walhaddin, No. 15; Cairo, vol. i, p. 95; and Râmpûr, p. 47.

Written in clear Arabian Naskh, within red-ruled borders.

Not dated; probably 18th century.

No. 1264.

foll. 11; lines 25; size 8½ × 6½; 6½ × 3½.

[رساله فی التکبیر]
[RISÂLAH FI'T-TAKBÎR.]

A tract on the *Takbîr* (the expression, *Allâhu akbar*), which a Qurân-reader must recite either at the beginning or at the end of each Sûrah of the Qurân, based on the *Ṭayyibat an-Nas͟hr* of Al-Jazarî (No. 1246 above).

Author: Zainaddîn Abu'l-'Azâ'im Sulṭân bin Aḥmad bin Salâmah bin Ismâ'îl al-Mazzâḥî al-Azharî as͟h-S͟hâfi'î زين الدين ابو العزائم سلطان بن احمد بن سلامة بن اسمعيل المزاحي الازهري الشافعي. He was born at Mazzâḥ (a village in Egypt) in A.H. 985=A.D. 1577. He studied under no less than thirty S͟haik͟hs. He was well-versed in the various readings of the Qurân and in the S͟hâfi'î law. In A.H. 1008= A.D. 1600 he was formally permitted by his S͟haik͟hs to write answers to legal and religious questions put to him. Subsequently, he was appointed a professor at the Jâmi' al-Azhar in Cairo, where pupils thronged to him from far and near to take lessons in the Qirâ'at and the S͟hâfi'î law. He wrote several instructive works, and died on Wednesday, the 17th Jumâdâ II, A.H. 1075=A.D. 1664. See K͟hulâṣat al-Aṣar, vol. ii, p. 210, and 'Iqd al-Jawâhir, fol. 199a.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و صلى الله على سيدنا محمد خاتم النبيين .... و بعد فقد كنت كتبت رسالة لطيفة تشتمل على جميع الاوجه التي بين السور للقراء السبع من طريق الشاطبية و الثلاثة ابي جعفر و خلف و يعقوب من طريق الدرة لابن الجزري من سورة و الضحى الى آخر القرآن مع بيان التكبير و الآن قد طلب مني بعض اصحابنا ان افعل كذلک من طريق الطيبة لابن الجزري ايضا ليكون تذكارا له و لغيره نفع الله به فاجبته الى ذلک الخ *

The tract was completed, as stated by the author at the end, on the 8th Ṣafar, A.H 1048=A.D. 1638.

No other copy of the work is known.

Written in Arabian Nask͟h.

Not dated; probably 18th century.

No. 1265.

foll. 254; lines 23; size $9\frac{1}{4} \times 6\frac{1}{4}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

غيث النفع فى القرآت السبع

ĠAIṢ AN-NAF' FI'L-QIRÂ'ÂT AS-SAB'.

A work, treating of the various readings of the seven canonical Qurân-readers.

Author: 'Alî an-Nûrî as-Safâqusî علي النوري السفاقسي. He was a disciple of Muḥammad bin Muḥammad al-Afrânî al-Maġribî as-Sûsî (*d.* A.H. 1081 = A.D. 1671), to whom he refers in the preface thus:—

و اذا قلت شيخنا فالمراد به العلامة المحقق المدقق الصالح الناصح سيدي محمد بن محمد الافراني المغربي السوسي نزيل مصر و المتوفى بها رحمه الله تعالى شهيدا بالطاعون اواخر ذى القعدة الحرام سنة واحد و ثمانين و الف *

Our author flourished towards the end of the 11th century of the Hijrah. See Brock., vol. ii, p. 461.

Beginning:—

قال الشيخ الفقيه الامام العالم العلامة المحقق الولي الصالح سيدي علي النوري السفاقسي رضى الله عنه و نفعنا به و بعلومه آمين الحمد لله الذي انزل القرآن و شرفنا بحفظه و تلاوته الخ *

The author, in the preface, condemns the spread of unauthorised and doubtful readings of the Qurân; and says that, although the number of authorised and correct readings of the holy book may exceed seven, he prefers to disregard readings other than the canonical seven.

The following ten preliminary points of the Qirâ'at are discussed in the introduction:—

I. Fol. 2b. الاولى تواتر عن النبي صلى الله عليه و سلم انه قال ان هذا القرآن انزل على سبعة احرف فاقرؤا ما تيسر منه *

II. Fol. 4b. الثانية مذهب الاصوليين و فقهاء المذاهب الاربعة و المحدثين و القراء ان التواتر شرط في صحة القراءة *

III. Fol. 5ª. الثالثة شرط المقرئ ان يكون مسلما عاقلا بالغا ثقة مأمونا منابطا خاليا من الفسق و مسقطات المروة *

IV. Fol. 5ᵇ. الرابعة يجب على كل من يقرأ القرآن ان يخلص النية لله ولا يطلب بذلك عوضا من اغراض الدنيا *

V. Fol. 6ª. الخامسة ينبغي له تحسين هيئته و ليحذر من الملابس المنهي عنها *

VI. Fol. 7ª. السادسة لم يكن في الصدر الاول هذا الجمع المتعارف في زماننا بل كانوا لاهتمامهم بالخير و عكوفهم عليه يقرؤن على الشيخ الواحد *

VII. Fol. 8ª. السابعة للشيوخ في كيفية هذا الجمع ثلاثة مذاهب

VIII. Fol. 8ᵇ. الثامنة لابد لكل من اراد ان يقرأ بمضمن كتاب ان يحفظه على ظهر قلبه *

IX. Fol. 9ᵇ. التاسعة لابد لكل من اراد القراءة ان يعرف الخلاف الواجب من الخلاف الجائز *

X. Fol. 10ª. العاشرة اهمل الشاطبي رحمه الله ذكر طرق كتابه اتكالا على اصله التيسير و نحن نذكرها تتميما للفائدة *

For other copies see Br. Mus., No. 78, and Alger, No. 369.
The work has been printed in Cairo, A.H. 1293.
Written in small Naskh.
Not dated; probably 18th century.
Scribe: عبد الرحمن بن السيد الزبيدي.

No. 1266.

foll. 11; lines 18–21; size 7¼×5¼; 6×4¼.

[رسالة فى القراءة]

[RISÂLAH FI'L-QIRÂ'AT.]

A tract on the reading of Abû 'Amr bin al-'Alâ' al-Baṣrî (*d.* A.H. 154=A.D. 771), as handed down by Ḥafṣ bin 'Umar ad-Dawrî (*d.* A.H. 246=A.D. 860) and Abu'sh-Shu'aib Ṣâliḥ bin Ziyâd as-Sûsî (*d.* A.H. 261=A.D. 874).

The title of the work and the author's name are not known.

Beginning:—

الحمد لله الذي فتح و علّم و اوضح و فهّم و يسّر و الهم و فضّل نبينا على الانبياء و كرّم و فضّل كتابه على الكتب و قدّم فنحن السابقون الاولون المخصوصون بالدين الاقوم و النبي الاكرم و الكتاب الاعظم ....
و بعد فاني ذاكر في هذا الكتاب قراءة الامام ابي عمرو بن العلاء البصري الخ •

We are told, in the preface, that the present work is based on the *Kitâb at-Taisîr* of Abû 'Amr ad-Dânî (No. 1215, ii above) and the *Ḥirz al-Amânî* of Ash-Shâṭibi (No. 1221 above).

Contents:—

1. باب الاستعاذة, fol. 2ª; 2. باب البسملة, fol. 2ᵇ; 3. باب الهمز الساكن, fol. 5ᵇ; 4. باب المد و القصر, fol. 6ª; 5. باب الهمزتين من كلمة, fol. 6ᵇ; 6. باب الهمزتين من كلمتين, fol. 7ª; 7. باب مذهب ابي عمرو فى الفتح و الامالة, fol. 8ª; 8. باب الوقف على اواخر الكلم, fol. 9ᵇ; 9. باب الوقف على مرسوم الخط, fol. 10ª.

No other copy of the work is known.

Written in cursive Naskh.

Not dated; probably 17th century.

Two flyleaves, at the end, contain miscellaneous notes and extracts from other books.

No. 1267.

foll. 18; lines 19; size 9×6¼; 6×3½.

القواعد المقررة و الفوائد المحررة

AL-QAWÂ'ID AL-MUQARRARAH WA'L FAWÂ'ID AL-MUḤARRARAH.

A tract, treating of the various readings of the seven canonic Qurân-readers.

Author: Muḥammad bin Qâsim bin Ismâ'îl al-Baqarî ash-Shâf محمد بن قاسم بن اسمعيل البقري الشافعي. He was a great authority the subject of Qirâ'at, of which he was a professor at the Jâmi' Azhar in Cairo. He was born in A.H. 1018=A.D. 1609; and he die in Cairo, according to Brock., vol. ii, p. 327, on the 20th Jumâdâ I A.H. 1111=A.D. 1699. The 21st Rajab, A.H. 1107=A.D. 1695, is al given as the date of his death. See Silk ad-Durar, vol. iv, p. 35, ar Tâj aṭ-Ṭabaqât, vol. xii, part i, fol. 47b.

Beginning:—

يقول المعترف بذنوبه الراجي من ربه ستر عيوبه محمد بن قاسم بن
معيل البقري بلدا الشافعي مذهبا الازهري وطنا مستعينا بالله متوكلا
يه الحمد لله على افضاله و اشهد ان لااله الا الله وحده لاشريک له ......
بعد فقد سألني بعض الاخوان ان اجمع رسالة تشتمل على ما يتعلق
ذهب كل واحد من القراء بانفراده سالكا طريق الاختصار فاجبته الى
زاله الخ *

The title of the tract is not found in the MS.; but the tract identical with that entitled *Al-Qawâ'id al-Muqarrarah Wa'l Fawâ'* *al-Muḥarrarah*, a copy of which is noticed in Berlin, No. 624.

The author tells us, in the preface, that the tract contains on what he had collected from the teachings of his Shaikh, 'Abda raḥmân al-Yamanî (*d.* A.H. 1050=A.D. 1640; see Khulâṣat al-Aṣa vol. ii, p. 358).

Written in fair Naskh.

Not dated; probably 19th century.

Scribe: و هبة بن الشيخ محمد سالم.

No. 1268.

foll. 218; lines 29, size 8¼ × 6; 6½ × 4½.

اتحاف فضلاء البشر بالقراآت الاربعة عشر

ITHÂF FUDALÂ' AL-BASHAR BI'L-QIRÂ'ÂT AL-ARBA'AH 'ASHAR.

A work, treating of the fourteen readings of the Qurân.

Author: Ahmad bin Muhammad bin Ahmad bin 'Abdalġanî ad-Dimyâṭî ash-Shâfi'î, commonly called Al-Bannâ' احمد بن محمد بن عبد الغني الدمياطي الشافعي الشهير بالبناء. He was born at Dimyât (a town in Egypt) in A.H. 1040=A.D. 1630. He was a great Ṣûfî of the Naqshbandiyah order, and one of the most learned men of his age. Besides the present work, he wrote a treatise on the signs of the end of this world, entitled الذخائر المهمة فيما يجب الايمان به من المسموعات, and an abridgment of the *Insân al-'Uyûn* of Alî al-Halabî (*d.* A.H. 1044=A.D. 1634). He died at Medina on Monday, the 3rd Muharram, A.H. 1117=A.D. 1705. See Tâj at-Ṭabaqât, vol. xii, part i, fol. 104b, and Brock., vol. ii, p. 327.

Beginning:—

الحمد لله الذي جمع ببديع حكمته اشتات العلوم باوجز كتاب و فتح بمقاليد هدايته مقفلات الفهوم لافصح خطاب ....؛...... و بعد فلما كان عام الاثنين و ثمانين بعد الالف و منّ الله تعالى بالرحلة الى طيبة المنورة زادها الله تعالى نورا و شرفا الخ •

The author tells us, in the preface, that it was in A.H. 1082= A.D. 1671, when he was staying at Medina, where a large number of pupils flocked round him to take lessons in the various readings of the Qurân, that he formed the project of writing the present work, and began to collect material from the following authorities:—

1. *An-Nashr fi'l-Qira'ât al-'Ashr*, by Muhammad Ibn al-Jazarî (No. 1243 above).

2. *Tayyibat an-Nashr*, by the same (No. 1246 above).

3. *Sharh Tayyibat an-Nashr*, by Muhammad al-'Aqîlî an-Nuwairî (*d.* A.H. 837=A.D. 1433).

4. *Kitâb al-Laṭâ'if*, by Ahmad bin Muhammad al-Qastallânî (*d.* A.H. 923=A.D. 1517).

He further tells us that he found very useful the notes which

he had taken down from the lectures of his teacher, Nûraddîn 'Alî ash-Shabrâmallisî (*d.* A.H. 1087=A.D. 1676).

Contents :—

Fol. 2a مقدمة ذكرها مهم قبل الخوض فى المقصود ليعلم ان علم القرآت علم يعلم منه اتفاق الناقلين لكتاب الله تعالى و اختلافهم فى الحذف و الأثبات و التحريک و التسكين و الفصل و الوصل و غير ذلک *

Fol. 3a. باب اسماء ائمة القرآت الاربعة عشر و رواتهم و طرقهم

Fol. 9a. باب الاستعاذة

Fol. 9b. باب الادغام

Fol. 16a. باب هاء الكناية

Fol. 17a. باب المد و القصر

Fol. 20b. باب الهمزتين المجتمعتين في كلمة

Fol. 24a. باب الهمزتين الملاصقتين في كلمتين

Fol. 25a. باب الهمز المفرد

Fol. 27b. باب نقل حركة الهمزة الى الساكن قبلها

Fol. 28b. باب السكت على الساكن قبل الهمز وغيرة

Fol. 30a. باب وقف حمزة و هشام على الهمز و موافقة الاعمش لهما

Fol. 35a. باب الفتح و الامالة بين اللفظين

Fol. 43a. باب امالة هاء التانيث و ما قبلها فى الوقف

Fol. 43b. باب مذاهبهم في ترقيق الراآت و تفخيمها

Fol. 47b. باب الوقف على اواخر الكلم

Fol. 48b. باب الوقف على مرسوم الخط

Fol. 51a. باب مذاهبهم في ياآت الاضافة

Fol. 53b. باب مذاهبهم في ياآت الزوائد

The rest of the work is arranged according to the Sûrahs of the Qurân.

For other copies see Râgib Pâshâ, No. 4; Cairo, vol. i, p. 91; Hamîdîyah, No. 15; Ayâ Sûfiyah, No. 32; and Râmpûr, p. 44.

The work has been printed, viz., in A.H. 1285.

Written in minute Naskh, within gold and black-ruled borders; with an illuminated frontispiece.

Not dated; probably 18th century.

Scribe: الحاجي محمود بن محمد امين شيخ القراء في ايا صوفية.

No. 1269.

foll. 522; lines 17; size $8\frac{3}{4} \times 4\frac{3}{4}$; 6×3.

The Same.

Another copy of the same work.

The first two folios contain a list of the names of eminent Qurân-readers.

Foll. 3, 231, 275–277 and the last two folios are late insertions, having been copied from the preceding MS.

Written in fair Naskh.

Not dated; probably 18th century.

No. 1270.

foll. 364; lines 27; size $9\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

The Same.

Another copy of the same work.

Written in elegant Naskh on glazed paper. Fol. 182ᵇ is blank.

Dated A.H. 1261 = A.D. 1846.

Scribe: حافظ عبد الرحمن بن حسين.

No. 1271.

foll. 156; lines 15; size $6\frac{1}{4} \times 4\frac{1}{4}$; $4\frac{1}{2} \times 2\frac{3}{4}$.

القواعد السنية

AL-QAWÂ'ID AS-SANÎYAH.

A treatise on the reading of 'Âṣim bin Abi'n-Najûd (*d.* A.H. 128 = A.D. 746; see Mir'ât al-Janân, fol. 67ᵇ), as handed down by his pupil, Ḥafṣ bin Sulaiman (*d.* A.H. 180 = A.D. 796; see *ibid.*, fol. 97ᵃ), based on the *Ḥirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

The full title of the work, as given in the preface, is as follows:—

القواعد السنية في قراءة حفص عن عاصم من طريق الشاطبية •

Author: Ibrâhîm bin Ismâ'îl al-'Adawî, ابراهيم بن اسمعيل العدوي, a disciple of Abu'l-Mawâhib bin Abdalbâqî al-Ḥanbalî (*d.* A.H. 1126=A.D. 1714; see Silk ad-Durar, vol. i, p. 67). He died about A.H. 1140=A.D. 1727. See Berlin, No. 649.

Beginning:—

الحمد لله الذي انزل القرآن العظيم رحمة للامة و تيسيرا و فهمنا طرق قراءته .... و بعد فقد سألني من خص بمزيد التوفيق و العناية و حظى بالتحقيق و الولاية ان اجمع قراءة حفص عن عاصم من طريق ولى الله الشاطبي الخ •

We learn from the preface that, in A.H. 1078=A.D. 1668, the author had already written a treatise on the same subject, and had incorporated therein the work of his aforesaid teacher, Abu'l-Mawâhib al-Ḥanbalî. For this treatise see Berlin, No. 649.

The work is divided into two *Naw'*, the first being subdivided into fifteen *Bâb* as follows:—

I.	Fol. 3b.	باب الاستعاذة
II.	Fol. 5a.	باب البسملة
III.	Fol. 6a.	باب الادغام
IV.	Fol. 6b.	باب هاء الكناية
V.	Fol. 8a.	باب المد و القصر
VI.	Fol. 11a.	باب الهمزتين من كلمة
VII.	Fol. 16a.	باب الهمزتين من كلمتين
VIII.	Fol. 18a.	باب الهمز المفرد
IX.	Fol. 21a.	باب الاظهار و الادغام
X.	Fol. 24b.	باب احكام النون الساكنة و التنوين
XI.	Fol. 26a.	باب الفتح و الامالة
XII.	Fol. 29b.	باب الوقف على اواخر الكلم
XIII.	Fol. 31b.	باب الوقف على مرسوم الخط

XIV. Fol. 37[b]. باب يا آت الاضافة

XV. Fol. 43[a]. باب يا آت الزوائد

The second *Naw'* is arranged according to the Sûrahs of the Qurân, explaining the reading of every Sûrah.

At the end, the author traces his *Isnâd* (chain of successive teachers) to two great authorities on the subject of Qirâ'at, viz., (i) Abû 'Amr ad-Dânî (*d.* A.H. 444=A.D. 1053), and (ii) Abu'l-Qâsim ash-Shâṭibî (*d.* A.H. 590=A.D. 1194).

No other copy of the work is known.

Written in small and fair Naskh, with the headings in red. Slightly water-stained.

Dated A.H. 1098=A.D. 1687.

No. 1272.

foll. 197; lines 13–17; size 6½ × 4¼; 4¼ × 2½.

الائتلاف فى وجوه الاختلاف

AL-I'TILÂF FÎ WUJÛH AL-IKHTILÂF.

A work on the discrepancies, which occur in the ten readings of the Qurân, arranged according to Sûrahs on the same lines as the *Ṭayyibat an-Nashr* of Al-Jazarî (No. 1246 above).

Author: 'Abdallâh bin Muḥammad bin Yûsuf bin 'Abdalmannân al-Ḥilmi al-Ḥanafî, better known as Yûsuf Âfindîzâdah عبد الله بن محمد بن يوسف بن عبد المنان الحلمي الحنفي، الشهير بيوسف آفندي زاده. He was born at Constantinople in A.H. 1081=A.D. 1671. He received his early education from his father, and subsequently completed it under celebrated masters of his native city. After completing his education, he attached himself to Sulṭân Aḥmad III (A.H. 1115–1143 =A.D. 1703–1730) and then to Sulṭân Maḥmûd I (A.H. 1143–1168= A.D. 1730–1754), both of whom showered upon him marks of respect and favour. For some time he officiated as Imâm of Jâmi' Nakhshband; and he was then appointed Mufassir of the Dâr al-Kutub, which was built by Sulṭân Maḥmûd within the precincts of his new palace. He was munificently rewarded by the Sulṭân for his commentary on *Al-Jâmi' aṣ-Ṣaḥiḥ* of Al-Bukhârî, entitled *Najâḥ al-Qârî*, in thirty volumes. He also wrote a commentary on

the *Al-Jâmi' aṣ-Ṣaḥîḥ* of Al-Muslim and a gloss on Al-Baiḍâwî's commentary on the Qurân. He was a great scholar, and held in much esteem at the Turkish capital, where he died on Monday, the 16th Rabî' II, A.H. 1167=A.D. 1754. See Tâj aṭ-Ṭabaqât, vol. xii, part ii, fol. 83b, and Silk ad-Durar, vol. iii, p. 87.

Beginning :—

الحمد لله الذي انزل القرآن على سبعة احرف .... اما بعد فيقول العبد الفقير الى عناية ربه القدير عبد الله بن محمد الشهير بيوسف أفندي زاده يسر الله بالخير ما اراده لقد طال ما جال في خلدي ان اجمع على ترتيب السور القرآنية بعض الآيات التي اجتمع فيها الاختلاف من الوجوه و الروايات من قراآت الائمة العشر على طريقة طيبة النشر و اطبقها على الطرق التي جاء منها ذلك الاختلاف حتى يحصل بينها الالتيام و الائتلاف لكن كان يعوقني العوائق عن ذلك الامر اللائق الفائق الى ان يشير الي بذلك من المشتغلين بهذا الفن لدي من هو صالح لان يعتد بشأنه و مستعد لان يلقى اليه مانحن بصدد جمعه و بيانه فشرعت فيه متوكلا على الله و مستعينا في جميع اموري بالله و سميته الائتلاف في وجوه الاختلاف الخ *

No other copy of the work is known.

The work ends with the following epilogue :—

هذا ما تيسرلي من جميع الوجوه لبعض القراء و الرواة في بعض الآيات القرانية على ترتيب السورة الفرقانية على ما اخذنا من افواه المشائخ الكرام و الائمة الاعلام مع تطبيق الطرق على قدر الامكان و ان كان يضيق عن احاطتها نطاق البيان *

The colophon, which is in Turkish, runs thus :—

كاتب هذا الائتلاف خواجه زاده ساكن بكبه جيلرجانند السيد جملة القرآن محمد امين سنه بيك يوزيغمش يدى جمادى الآخرك اوجنجى كنى اتمام او لمشدر تمت *

Written in fair Naskh, within red-ruled borders; with an illuminated frontispiece.

Fol. 40[a] is blank, but there is no break in the context.

Not dated; probably 18th century.

No. 1273.

foll. 133; lines 27; size 8×6; 6¼×3¼.

مرشد الطلبة

MURSHID AṬ-ṬALABAH.

A treatise on the various readings of the ten eminent Qurân-readers, arranged according to Sûrahs on the same lines as the *Ṭayyibat an-Nashr* of Al-Jazarî (No. 1246 above).

Author: Aḥmad ar-Rushdî, better known as Yûsuf Imâm Âfindîzâdah احمد الرشدي العريف بيوسف امام آفندي زاده, a Turkish scholar, who flourished in the latter part of the twelfth century of the Hijrah.

Beginning:—

الحمد لله رب العالمين حمدا يوافي نعمه و يكافي مزيده ....

و بعد فهذه رسالة العبد الفقير الحقير المعترف بالعجز والتقصير خادم

القرآن العظيم احمد الرشدي العريف بين الاقران بيوسف امام آفندي

زاده يسره الله تعالى بالخير ما اراده الخ

In the preface, the author tells us that he learnt the science of Qirâ'at from Muḥammad Âfindi, better known as Ḥâjjîzâdah, who was a professor at the College of Shaikh Mashâ'ikh al-Islâm Muḥammad As'ad Âfindi (*d.* A.H. 1166=A.D. 1752; see Brock., vol. ii, p. 424). The author also tells us, in the preface, that he was a professor for a long time at Jâmi' Abi'l-Futûḥ; and it was there that the present work was composed, at the request of some of his pupils. Three authorities (which appear to be contemporary works) are cited as the sources of the present treatise, viz., (i) رسالة شيخ علي المنصوري; (ii) كتاب الائتلاف by Yûsuf Âfindîzâdah (No. 1272 above); and (iii) بدائع البرهان by Muṣṭafâ al-Izmîrî (*d.* A.H. 1152=A.D. 1739; see Brock., vol. ii, p. 440).

No other copy of the work is known.

Written in a minute Naskh. Omissions in the text are supplied in the margins.

Not dated; probably 19th century.

No. 1274.

foll. 25; lines 21; size 9½ × 6¼; 6 × 4.

(Two short treatises bound together.)

foll. 1–16. I.

غنية الفقير

ĠUNYAT AL-FAQÎR.

A short treatise on the *Takbîr* (the expression, *Allâhu akbar*) and other prayers, which a Qurân-reader should recite either at the beginning or at the end of each Sûrah of the Qurân, based on the *Ṭayyibat an-Nashr* of Al-Jazarî (No. 1246 above). The full title of the work, as stated in the preface, is as follows:—

غنية الفقير لما الطيبة من التكبير *

Author: Aḥmad bin ʻAbdalmunʻim bin Khayyâm ash-Shâfiʻî ad-Damanhûrî احمد بن عبد المنعم بن خيام الشافعي الدمنهوري. He was born about A.H. 1090=A.D. 1679. The author of the Silk ad-Durar (vol. i, p. 117) describes him as a great scholar, deeply versed in the various readings of the Qurân, and in several other branches of Muhammadan literature. He was appointed Principal of the Jâmiʻ al-Azhar. He wrote several works, and died in A.H. 1192=A.D. 1778. See silk ad-Durar (*loc. cit.*).

Beginning:—

الحمد لله الذي منحنا حفظ كتابه المبين و اتحفنا بمعرفة قدر رواياته عن الائمة المتقين الخ *

The work is divided into four *Faṣl*, and a *Khâtimah*, as follows:—

I. Fol. 1b. الفصل الاول في سبب ورود التكبير

II. Fol. 2a. الفصل الثاني في ذكر من ورد عنه و اين ورد و صيغته

III. Fol. 3a. الفصل الثالث في صيغته و حكم الاتيان به و سببه

IV. Fol. 7a. الفصل الرابع في امور تتعلق بختم القرآن العظيم

Khâtimah. Fol. 9b. الخاتمة في مسائل منثورة اخذتها عن شيخنا الشيخ عبد الجواد الميداني و استاذنا الشيخ احمد بن الخبازة *

foll. 17–25. II.

فوائد في علم القراآت

FAWÂ'ID FÎ 'ILM AL-QIRÂ'ÂT.

A short treatise on the various readings and correct pronunciation of the Qurân, based on the *Ṭayyibat an-Nashr* of Al-Jazarî (No. 1246 above).

The author's name is not known. He occasionally refers to Aḥmad al-Isqâṭî (*d.* A.H. 1132=A.D. 1720; see Silk ad-Durar, vol. i, p. 149) as his Shaikh, and to Sulṭân al-Mazzâḥî (*d.* A.H. 1075=A.D. 1665) as his teacher's teacher.

Beginning:—

الحمد لله رب العالمين و الصلاة و السلام علي سيدنا محمد و آله اجمعين و بعد فهذه فوائد في علم القراآت من طريق الطيبة و غيرها الخ •

The work is divided into numerous short *Masâ'il*.

Both treatises are written by the same scribe, in Arabian Naskh, with the headings in red.

Dated A.H. 1204=A.D. 1790.

No. 1275.

foll. 30; lines 23; size 8½×6¼; 6¼×4.

الثغر الباسم في قراءة عاصم

AṢ-ṢAĠAR AL-BÂSIM FÎ QIRÂ'AT 'ÂṢIM.

A treatise on the reading of the Qurân, according to 'Âṣim (*d.* A.H. 128=A.D. 746) and his two pupils, viz., Shu'bah (A.H. 160=A.D. 777) and Ḥafṣ (*d.* A.H. 180=A.D. 796), derived from *Ash-Shâṭibiyah* (No. 1221 above).

Author: 'Alî 'Aṭiyah Abû Muṣliḥ al-Ġamrînî ash-Shâfi'î al-Azharî علي عطيه ابو مصلح الغمريني الشافعي الازهري.

Beginning:—

حمدا لمن اصطفى من عباده اهل كتابه و خصهم بمزايا بين العباد فهم خلاصة احبابه .... و بعد فيقول راجي عفو ربه العلي علي عطية

ابو مصلح الغمريني الشافعي الازهري وفقه الله و غفر له و لمن والاه

هذه مقدمة في قراءة عاصم الكوفي و راوييه شعبة و حفص من طريق ولي

الله تعالى محمد بن قاسم الشاطبي.........و سميتها الثغر الباسم في

قراءة عاصم الخ *

The author, who flourished towards the end of the twelfth century of the Hijrah, tells us, in the preface, that he was assisted in writing the present work by his teacher, 'Alî al-Badrî (*d.* A.H. 1190=A.D. 1776; see Silk ad-Durar, vol. iii, p. 257). Our author also quotes frequently from the works of As-Sayyid 'Alî al-Muqrî (*d.* A.H. 1169=A.D. 1756) and Muḥammad bin Ḥasan al-Munayyir (*d.* A.H. 1199=A.D. 1785), each of whom he calls his Shaikh and teacher.

The work ends with a *Khâtimah*, containing a prayer to be recited after finishing the reading of the Qurân.

The work was completed, as stated by the author in the colophon, on Monday, the 5th Du'l-Ḥijjah, A.H. 1188=A.D. 1775.

An incomplete copy of the work is noticed in Cairo, vol. i, p. 94.

The present copy, dated the 6th Du'l-Qa'dah, A.H. 1190=A.D. 1776, was transcribed two years after the composition of the work.

Written in small Arabian Naskh, with marginal notes.

Scribe: محمد هيكل الدردي.

No. 1276.

foll. 172; lines 11; size 6¼×4½; 4¼×3.

The Same.

Another copy of the same work, beginning as the above.

The author's colophon, containing the date of composition, is not found in this copy.

Written in fair Naskh, within double red-ruled borders.

Dated the 15th Rajab, A.H. 1295=A.D. 1878.

Scribe: احمد جلال الدين.

No. 1277.

foll. 12; lines not uniform in number; size $8\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4\frac{1}{4}$.

مسائل شتّى

MASÂ'IL SHATTÂ.

An anonymous pamphlet, containing rules important to all students of Qirâ'at and Tajwîd.

The rules are extracted from the following works, to which the author refers at the end of the quotations:—

1. *At-Taisîr*, by Abû 'Amr 'Usmân bin Sa'îd ad-Dânî (No. 1215, ii above).
2. *Zubdat al-Furqân.*
3. *Al-Mukarrar*, by Sirâjaddîn Abû Hafs an-Nashshâr (No. 1255 above).
4. *Al-Hawâshi al-Mufhimah*, by Abû Bakr Ahmad (No. 1296 below).
5. *Kanz al-Ma'ânî*, by Ibrâhîm bin 'Umar al-Ja'barî (No. 1230 above).
6. *Sharh ad-Durr al-Yatîm*, by Mullâ 'Alî al-Qârî (*d.* A.H. 1014 = A.D. 1605).
7. *Durr al-Afkâr*, by Muhammad bin Ahmad al-'Awfî (who died about A.H. 1050 = A.D. 1640).
8. *Tahdîb al-Qirâ'at*, by Muhammad Sâchaqlîzâdah al-Mar'ashî (*d.* A.H. 1150 = A.D. 1737; see Râgib Pâshâ, No. 7).

Beginning:—

اعلم ان الكسائی كان يقف علی هاء التانيث و ما ضارعها فی اللفظ بالامالة الا ان يقع قبل الهاء احد من عشرة احرف الطاء و ظ و ص و ض و ح و ع و ق و الف و خ و غ الخ •

On fol. 6ᵇ is a list of the names of the Imâms of Qirâ'at, with the dates of their death and particulars of the places where they flourished. On the next page is given a list of the names of the persons, who trace their *Isnâd* (chain of successive teachers) to these Imâms.

Written in fair Naskh. Fol. 7ᵇ is blank.

Not dated; probably 19th century.

No. 1278.

foll. 88; lines 21; size $9\frac{1}{4} \times 6\frac{1}{4}$; $6 \times 3\frac{1}{4}$.

الفوز العظيم فى شرح فتح الكريم

AL-FAWZ AL-'AẒÎM FÎ SHARḤ FATḤ AL-KARÎM.

A commentary on the author's own metrical treatise on the various readings of the ten eminent Qurân-readers, entitled *Fatḥ al-Karîm*.

Author: Muḥammad al-Mutawallî ash-Shâfi'î al-Khalwatî al-Azharî محمد المتولي الشافعي الخلوتي الازهري, a great Ṣûfî, belonging to the Khalwatîyah order. He held the post of professor in the Jâmi' al-Azhar, and wrote several works on the subject of Qirâ'at. Besides the present work he wrote, as he states on fol. 4b, an abridgment of the *Kitâb an-Nashr* of Ibn al-Jazarî (No. 1243 above) in three parts, each having a separate title, as follows:—

(i) تهذيب النشر و خزانة القرآات العشر.

(ii) فتح الرحمن في تجويد القرآن.

(iii) ايضاح الدلالات في ضابط ما يجوز من القرآات و يسوغ من الروايات.

He also wrote two other works, viz., (i) الوجوه المسفرة في اتمام القرآات العشرة, which has been lithographed in Cairo, A.H. 1308, and (ii) فتح المعطي و غنية المقرى, which is a commentary on the author's own tract, entitled المقدمة, of which both text and commentary have been lithographed in Cairo, A.H. 1309. He died in A.H. 1313=A.D. 1895. See Iktifâ' al-Qunû', pp. 121 and 123.

Beginning:—

الحمد لله الذي ارسل رسوله بالهدى و الدين القويم رحمة للعالمين مؤيدا بالآيات و الذكر الحكيم .... اما بعد فيقول اسير وصمة ذنبه و فقير رحمة ربه محمد المتولي الشافعي الخلوتي بلغه الله جميع مأموله بجاه نبيه و رسوله لما من الله علي بانشاء هذا النظم المسمى بفتح الكريم في تحرير اوجه القرآن شرح صدري لان ازينه بتعليق لطيف لكل قاصر مثلي ضعيف و سميته الفوز العظيم في شرح فتح الكريم الخ •

The first verse of the text runs thus :—

حمدت الٰها كافيا من توكلا عليه و مغن من اليه تبتلا

From verses 5 and 6 and the accompanying commentary we learn that the text is really a metrical version of the *Tayyibat an-Nashr* of Ibn al-Jazarî (No. 1246 above), of whose life a brief sketch is given. In his commentary on verses 8 and 9, the author tells us that he consulted three other works, viz., (i) *Kitâb an-Nashr* of Ibn al-Jazarî (No. 1243 above); (ii) *Badâ'i' al-Burhân* of Muṣṭafâ bin 'Abdarraḥmân al-Izmîrî (*d.* A.H. 1152=A.D. 1739); and (iii) *'Umdat al-Furqân fi Wujûh al-Qurân*, by the same Al-Izmîrî (see Berlin, No. 667).

The text was completed, as stated by the author on fol. 86ᵃ, in the month of Rabî 'II, A.H. 1284=A.D. 1867; and the commentary was finished, according to the colophon, on Saturday, the 16th Ṣafar, A.H. 1288=A.D. 1871.

The colophon reads thus :—

تم هذا الكتاب في يوم السبت المبارك ستة عشر خلت من شهر
صفر سنة ثمانية و ثمانين و مأتين و الف .... و كان الفراغ من
نقل هذه النسخة المباركة يوم الثلاث تاسع ذي الحجة ختام عام سنة ١٢٩٠
الف [sic] تسعين] و مأتين و الف من هجرة من له العز و الشرف •

No other copy of the work is known.

Written in fair Arabian Naskh, with quotations from the text in red.

Dated A.H. 1290=A.D. 1873.

Scribe: احمد [بن] خلف الطهويهي المالكي.

ORTHOGRAPHY OF THE QURÂN.

No. 1279.

foll. 52; lines 21; size 9½ × 5½; 5¾ × 3¼.

كتاب المقنع
KITÂB AL-MUQNI'.

A treatise on the orthography of the copies of the Qurân sent by 'Uṣmân, the third Caliph (A.H. 23–35=A.D. 644–656), to the chief Muslim cities.

By Abû 'Amr 'Uṣmân ad-Dânî (*d.* A.H. 444=A.D. 1053), for some account of whom see No. 1214 above.

Beginning:—

قال الحافظ ابو عمرو عثمان بن سعيد بن عثمان المقرئ الداني رضى الله عنه و ارضاه الحمد لله الذي اكرمنا بكتابه المنزل و شرفنا بنبيه المرسل .... هذا كتاب اذكر فيه ان شاء الله تعالى ما سمعته من مشيختي و رويته عن ائمتي من مرسوم خطوط مصاحف اهل الامصار المدينة و المكة و الكوفة و البصرة و سائر العراق الخ *

For the contents of the work see Berlin, No. 419. For other copies see S. de Sacy, Notices et Extraits, vol. viii, pp. 290–332; Br. Mus. Suppl. No. 83; Wien, No. 1624; Paris, No. 593; Leyden, No. 1635; Walîaddîn, No. 39. See also Brock., vol. i, p. 407, and Ḥâj. Khal., vol. vi, p. 95.

Foll. 43ᵇ–52ᵇ contain a supplement by the same author, entitled *Kitâb an-Nuqaṭ*. It begins with a short prefatory note, in which the author tells us that, after completing the *Kitâb al-Muqni'*, he considered it necessary to add the following nine chapters on the rules regarding diacritical points:—

Fol. 43ᵇ. باب ذكر من نقط المصاحف من التابعين و من كره ذلك

Fol. 44ᵇ. باب ذكر مواضع الحركات من الحروف و تراكب التنوين و تتابعه *

Fol. 46ᵇ. باب ذكر حكم النون الساكنة و ما بعدها

Fol. 47ᵃ. باب ذكر احكام المظهر و المدغم
Fol. 49ᵃ. باب ذكر احكام الصلات فى الفات الوصل
Fol. 49ᵇ. باب ذكر احكام نقط ما نقص من هجائه
Fol. 50ᵃ. باب ذكر احكام نقط ما زاد في هجائه
Fol. 51ᵃ. باب ذكر امتحان مواضع الهمزات من الكلم
Fol. 51ᵇ. باب ذكر اللام الف

No other copy of the above supplement is known.
Written in fair Naskh, with the headings in red.
Not dated; probably 17th century.
Slightly worm-eaten.
The title-page contains a seal, bearing the inscription سان السلطان محمود الدوله منشي محمد مبقدر عليخان بهادر.

No. 1280.

foll. 48; lines 18; size $8\frac{3}{4} \times 5\frac{1}{4}$; 6×3.

The Same.

A defective copy of the same work, beginning as the above. After the first folio there are several folios wanting. The supplementary portion is also wanting.

Written in fair Naskh. Slightly worm-eaten.

Not dated; probably 18th century.

The title-page contains the seal and signature of a certain Zainaddin Aḥmad Khân Bahâdur, dated A.H. 1229=A.D. 1814.

No. 1281.

foll. 75; lines 21; size $9 \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

الوسيله الى كشف العقيله

AL-WASÎLAH ILÂ KASHF AL-'AQÎLAH

An old and remarkable copy of a commentary on the *Aqîla Atrâb al-Qaṣâ'id*, or metrical treatise on the proper orthography of the Qurân, by Abû Muḥammad al-Qâsim ash-Shâṭibî (*d.* A.H. 590 = A.D. 1194).

The author of the commentary does not reveal his name; bu in the preface he calls the author of the text his teacher. We kno him to have been 'Alamaddîn Abu'l-Ḥasan 'Alî bin Muḥammad bi 'Abdaṣṣamad as-Sakhâwî م الدين ابو الحسن علي بن محمد بن عبد الصمد السخاوي. He died in A.H. 643=A.D. 1245. For some account of hi life, see No. 1224 above.

Beginning:—

الحمد لله الذي بدأ المنن و اعادها و اسبغ النعم و افادها ....

بعد فان الله تعالى جعل الكتابة من اجل صنائع البشر و اعلاها الخ *

For other copies see Wien, No. 1634; Berlin, No. 495; Paris No. 610; Br. Mus. Suppl., No. 89; S. de Sacy, Notices et Extraits vol. viii, p. 336; Cairo, vol. i, p. 47; and Râmpûr p. 56. See also Brock., vol. i, p. 410, and Ḥâj. Khal., vol. iv, p. 244.

Written in fair Naskh; with some marginal notes. The quotations from the text are in red. Slightly worm-eaten and water stained.

Dated Friday, the 2nd Du'l-Qa'dah, A.H. 807=A.D. 1405.

Scribe: علي بن محمود بن محمد الملقب بصائغ الشيرازي.

The title-page contains the following three notes:—

I. A note by 'Alî bin Sulṭân Muḥammad al-Harawî, the well known scholar and the author of several works, who died in A.H. 1014=A.D. 1605, stating that the MS. once belonged to him:—

ملكه بالشراء الشرعي افقر عباد الله الملك الغني علي بن سلطان محمد الهروي لطف الله بهما بلطفه الخفي *

II. A note by 'Alamallâh bin 'Abdarrazzâq al-Ḥanafî, stating that he purchased the MS. from the above-mentioned 'Alî bin Sulṭân Muḥammad al-Harawî:—

فاز بملكه بالشراء الشرعي منه سلمه الله و ابقاه الفقير الى الله الغني علم الله بن عبد الرزاق الحنفي *

III. A note in Persian, dated the 1st Du'l-Ḥijjah, A.H. 1022=A.D. 1613, stating that the MS. was secured for a certain library (see below) after the death of Shaikh 'Alamallâh (the writer of the second note):—

كتاب الوسيله في شرح قصيدة العقيله بخط نسخ جلد سياه شكسته بابت .... از تركة شيخ علم الله جمع كتاب خانهٔ معموره شده بتاريخ غرة ماه ذي الحجة سنه ١٠٢٢ *

This note is followed by a seal bearing the name of 'Abdarrahîm Khân, most probably the celebrated 'Abdarraḥîm Khân, who bore the title of Khân Khânân. He was the son of Bairam Khân, the first prime minister of the emperor Akbar (A.H. 963–1014=A.D. 1556–1605), and died in A.H. 1036=A.D. 1627. Hence the library referred to in the note is evidently that of Khân Khânân.

The title-page also contains four seals, bearing the name of Qâḍî Muḥammad Sharî'atallâh Khân, dated A.H 1211=A.D. 1797.

No. 1282.

foll. 12; lines 21; size 9½ × 6½; 6½ × 3½.

هداية المرتاب و غاية الحفاظ و الطلاب

HIDÂYAT AL-MURTÂB WA ĠÂYAT AL-ḤUFFÂẒ WA'Ṭ-ṬULLÂB.

A versified tract on the orthography of the Qurân. All such words as may be confounded with one another in reading are alphabetically arranged, with references to the Sûrahs in which they occur.

Author: 'Alamaddîn Abu'l-Ḥasan 'Alî bin Muḥammad bin 'Abdaṣṣamad as-Sakhâwî علم الدين ابو الحسن علي بن محمد بن عبد الصمد السخاوي (d. A.H. 643=A.D. 1245), for some account of whom see No. 1224 above.

Beginning:—

قال السخاوي علي ناظما كان له الله الرحيم راحما
الحمد لله الحميد الصمد منزل الذكر على محمد

The tract consists of 425 verses, as stated in the last verse:—

وخمسة من بعد عشرين العدد مع اربع من المئين لم تزد

For other copies see Berlin, No. 710; Br. Mus. Suppl., No. 95, v; Cairo, vol. i, p. 119; Râmpûr, p. 56; and Âṣafîyah, p. 304. See also Ḥâj. Khal., vol. vi, p. 497, and Brock., vol. i, p. 410.

Written in Arabian Naskh.

Dated Friday, the 22nd Rajab, A.H. 1267=A.D. 1851.

Scribe: عبد الحي [بن] موسى [بن] عمر القريطي الشافعي.

The title-page contains a seal, bearing the name of 'Abdalḥamîd Nâfi'.

No. 1283.

foll. 9; lines 15; size 5½ × 3½.; 4½ × 2½.

روضة الطرائف في رسم المصاحف

RAWḌAT AṬ-ṬARÂ'IF FÎ RASM AL-MAṢÂḤIF.

A versified work on the proper orthography of the Qurân.

Author: Burhânaddîn Abu'l-'Abbâs Ibrâhîm bin 'Umar bin Ibrâhîm bin Khalîl al-Ja'barî ar-Raba'î برهان الدين ابو العباس ابراهيم بن عمر بن ابراهيم بن خليل الجعبري الربعي (*d.* A.H. 732=A.D. 1332; see Lib. Cat., vol. xii, No. 706).

Beginning:—

لله احمد علام الغيوب على   آلائه حمد راجي العفو مبتهلا

The last verse runs thus:—

يضوع مسكا ذكيا مؤنقا زهرا   مطيبا طيبه الابكار و الاصلا

No other copy of the work is known.

Written in fair Arabian Naskh, with occasional vowel points. Foll. 2–3 should follow fol. 9.

Dated the Madrasah Nûrîyah, Ba'labakk, Tuesday, the 3rd Muḥarram, A.H. 726=A.D. 1325.

Scribe: شهاب الدين احمد بن ابراهيم بن صالر البعلي.

The title-page contains the author's autograph note, stating that the MS. was read in his presence by the scribe, Shihâbaddîn Aḥmad bin Ibrâhîm bin Ṣâlar al-Ba'lî, whom he authorised to publish the work. The note reads thus:—

قرأ عليّ هذه روضة الطرائف في رسم المصاحف الشيخ العالم العامل الفاضل الاديب الفقيه المقرئ شهاب الدين احمد بن ابراهيم بن صالر البعلي قراءة جيدة و اجزت له روايتها بشرطها كتبه ناظمها ابراهيم بن عمر بن ابراهيم الجعبري الخليلي حامدا و مصليا •

No. 1284.

foll. 110; lines 9; size 8¼ × 6; 5 × 2¼.

مورد الظمآن

MAWRID AẒ-ẒAM'ÂN.

A metrical treatise on the orthography of the Qurân, containing altogether 514 verses.

Author: Abû 'Abdallâh Muḥammad bin Muḥammad bin Ibrâhîm bin 'Abdallâh al-Umawî ash Sharishî al-Kharrâzî ابو عبد الله محمد بن محمد بن ابراهيم بن عبد الله الاموي الشريشي الخرازي. He lived in the earlier part of the 8th century of the Hijrah. Some account of his life is given by his disciple, Abû Muḥammad 'Abdallâh bin 'Umar as-Sanhâji, in the preface of *At-Tibyân* (No. 1285 below), where he is described as the foremost Qurân-reader of Fez, especially versed in the readings handed down by Nâfi' (*d.* A.H. 169=A.D. 786). Besides the present work, he wrote a metrical treatise on the various readings of the Qurân, entitled *'Umdat al-Bayân*, and several other works in prose and verse. His forefathers were natives of Sharîsh (a town in Andalusia); but he himself settled permanently at Fez, where he died and was buried in the cemetery of Al-Jîziyîn.

Beginning:—

الحمد لله العظيم المنن و مرسل الرسل بالهدى سنن

The work is based, as stated by the author in the preface, on the following four authorities:—

1. *Al-Muqni'*, by Abû 'Amar ad-Dânî (No. 1279 above).
2. *'Aqilatu Atrâb al-Qaṣâ'id*, by Ash-Shâṭibî (*d.* A.H. 590=A.D. 1194).
3. *At-Tanzil*, by Abû Dâ'ûd Sulaimân bin Najâh al-Balansî (*d.* A.H. 496=A.D. 1103; see Ṭabaqât al-Qurrâ', by Aḍ-Ḍahabî, fol. 102a).
4. *Al-Munṣif*, by Abu'l-Ḥasan 'Alî bin Muḥammad al-Murâdî al-Balansî (who lived about A.H. 563=A.D. 1168; see At-Tibyân, fol. 26b).

The work was completed, as stated by the author at the end, in A.H. 703=A.D. 1304.

For other copies see Alger. Nos. 386–9, 394 and 411. See also Brock., vol. ii, p. 248.

Written in clear and bold Arabian Naskh, within double red-ruled borders. The headings of the chapters, which are also in verse, are in red.

Not dated; probably 17th century.

The title-page contains the seals and signature of a certain Jalâladdîn.

No. 1285.

foll. 178; lines 33; size 10 × 5¾; 7¼ × 3¾.

التبيان في شرح مورد الظمآن

AT-TIBYÂN FÎ SHARḤ MAWRID AẒ-ẒAM'ÂN.

A commentary on the preceding work, composed in A.H. 744= A.D. 1344.

The author's name, as given in the beginning, is Muḥammad bin 'Abdallâh aṣ-Ṣanhâjî محمد بن عبد الله الصنهاجي; but in Brock., vol. ii, p. 248, he is called Abû Muḥammad 'Abdallâh bin 'Umar aṣ-Ṣanhâjî. He was a disciple of the author of *Mawrid aẓ-ẓam'ân*, and lived in the middle of the 8th century of the Hijrah.

Beginning: —

صلى الله على سيدنا و مولانا محمد الكريم و على آله و صحبه و سلم تسليما كثيرا يقول العبد الفقير الراجي الى رحمة ربه و عفوه و غفرانه محمد بن عبد الله الصنهاجي .... الحمد لله الملك الديان الرحيم الرحمن القديم الاحسان الواسع الغفران الحنان المنان ذى العظمة و السلطان الخ •

The author, in the preface, after dwelling on the importance of the art of writing, describes minutely the occasion of the composition of the present commentary. He tells us that it was begun in the life-time of the author of *Mawrid aẓ-Ẓam'ân*, but the work was dropped for some time, and was taken up again on the earnest persuasion of his friends and pupils in A.H. 744=A.D. 1344. He further tells us that he had studied the *Mawrid aẓ-Ẓam'ân* with its author, and that his copy of this work, which he transcribed from the original, begins as follows:—

قال عبيد الله محمد بن محمد بن ابراهيم بن محمد بن عبد الله الاموى الشريشي عفى الله عنه. Then he gives a short biographical notice of the author of the *Mawrid aẓ-Ẓam'ân*; and says that he tried hard to ascertain the precise dates of his birth and death, but unsuccessfully.

The colophon reads thus:—

انتهى الشرح بحمد الله تعالى و صلى الله على سيدنا و نبينا و
مولا [نا] محمد الكريم و على آله و صحبه و سلم تسليما و كان الفراغ منه يوم
الجمعة و هو الاول من شهر صفر المبارك من عام اربعة و تسعين و سبعمائة
فرحم الله كاتبه و قاريه و ناظمه و ناظره و من دعا اللهم بالرحمة أمين
يا رب العالمين •

On the margin of the last folio, there is a note to the effect that the date, A.H. 794=A.D. 1392, given in the colophon, is not that of the present MS. but of the copy from which it was transcribed. Though the note is in a later hand, we may accept it as correct; and the paper and handwriting indicate that the present copy was made towards the end of the 16th century.

A copy of the work is noticed in Alger, No. 389/15.

Written in Arabian Naskh, quotations from the text being indicated by a red line above the words. The correct order of the folios should be as follows: 1–32, 40, 34–39, 33, 41–136, 144, 138–143, 137, 145–178. A large gap is found on fol. 104ª.

The title-page contains a seal, bearing the inscription عبد الباقي بن ولي الله العلوي مريد غوث العيدروس. dated A.H. 1118 = A.D. 1706.

No. 1286.

foll. 101; lines 15; size $7\frac{3}{4} \times 5$; $4\frac{3}{4} \times 2\frac{3}{4}$.

انشاد الشريد من ضوال القصيد

INSHÂD ASH-SHARÎD MIN ḌAWÂLL AL-QAṢÎD.

A treatise, dealing with the method of writing the Qurân, arranged according to Sûrahs.

On the title-page, the work is designated *Kitâb Shawâhid Ibn Gâzî ʿAla'sh-Shâṭibiyah*; but the beginning of the MS. is identical with that of *Irshâd ash-Sharîd*, noticed by Ḥâj Khal., vol., i, p. 461.

Author: Abû ʿAbdallâh Muḥammad bin Aḥmad bin Muḥammad bin Muḥammad bin ʿAlî bin Gâzî al ʿUsmânî al-Miknâsî ابو عبد الله محمد بن احمد بن محمد بن محمد بن علي بن غازي العثماني المكناسي, the

greatest divine of his time. He belonged to the Banû 'Uṣmân, a tribe of Morocco, and was born at Miknâsah in A.H. 841=A.D. 1438. Besides the present work, he wrote several books on history and mathematics. In his work, entitled الروض الهتون في اخبار مكناسة و الزيتون, a history of his native city, Miknasah, he gives a short account of his life. He says that, about A.H. 858=A.D. 1454, he travelled to Fez to prosecute his studies there. After completing his education, he proceeded to Kitâmah, where he spent about twenty years with his relatives. Subsequently he settled permanently at Fez, where he was appointed Imâm and Khaṭîb of the Jâmi' al-Qarâwîyîn. He died at Fez in A.H. 919=A.D. 1513. See Brock., vol. ii, p. 240.

Beginning:—

يقول العبد المقصر المعترف بذنبه الفقير الى رحمة ربه محمد بن محمد بن علي بن غازي العثماني سمح له بمنه الحمد لله الذي من علينا بقراءة كتابه العزيز و وفقنا لدوام تلاوته الخ *

For other copies see Alger, No. 367/3, and Râmpûr, p. 45.

Written in hasty Naskh, within double red-ruled borders.

Dated Sunday, the 21st Rajab, A.H. 1279=A.D. 1862.

Scribe: حسين بن موسى الـ...مى.

The title-page contains a poem by Shihâbaddin Abû Shâmah (d. A.H. 665=A.D. 1267) on the abbreviations used by Ash-Shâṭibî and others in their works on the subject of Qirâ'at. The poem begins thus:—

'الف نافع و البا لقالون فاستمع و بالجيم ورش كن به متمثلا

The title-page also contains a note, stating that the total number of verses contained in the Qurân is 6,666.

No. 1287.

foll. 6; lines 25; size 8¼ × 6¼; 6½ × 3½.

رسالة لطيفة فى الرسم

RISÂLAH LAṬÎFAH FI'R-RASM.

A tract on the orthography of the Qurân, based on a commentary on the *'Aqîlatu Atrâb al-Qaṣâ'id* of Ash-Shâṭibî (d. A.H. 590=A.D. 1194).

The author's name and his dates cannot be traced.

Beginning :—

الحمد لله الولي الحميد ذو [sic ذی] العزة والقدرة و التمجيد احمده حمدا لايفني ولا يبيد .... و بعد فهذه رسالة لطيفة في الرسم جمعتها من شرح الرائية الخ *

No other copy of the tract is known.
Written in Arabian Naskh.
Not dated; probably 18th century.

No. 1288.

foll. 109; lines 15; size 6¾ × 4½; 4¾ × 2½.

الجوهر الفريد في رسم القرآن المجيد

AL-JAWHAR AL-FARÎḌ FÎ RASM AL-QURÂN AL-MAJÎD.

A treatise on the orthography of the copies of the Qurân sent by 'Uşmân, the third Caliph, to the chief Muslim cities.

Author: Sayyid bin Yûsuf bin 'Âmir 'Arîshah al-Hûrînî سيد بن يوسف بن عامر عريشة الهوريني. He flourished towards the end of the 13th century of the Hijrah.

Beginning :—

الحمد لله الذي علم بالقلم علم الانسان مالم يعلم احمده سبحانه و تعالى و اشكره على ما اولانا من النعم و اشهد ان لا اله الا الله و حده لا شريک له الموصوف بالقدم .... اما بعد فلما كان علم الرسم من اهم المهمات و التفحص فيه من الواجبات سيما رسم القرآن الوارد عن الامام سيدنا عثمان بن عفان الخ *

The author tells us, in the preface, that he extracted the present work, at the request of some of his friends, from *Tajrîd al-Jamîlah limunâdamat al-'Aqîlah*, a commentary on Ash-Shâṭibî's *'Aqîlatu Atrâb al-Qaṣâ'id*.

The work is divided into a *Muqaddimah*, twelve *Bâb* and a *Khâtimah*, as follows :—

Fol. 2ᵇ. مقدمة الكتاب في اصل نسخ المصاحف العثمانية و كم هي و سبب شكل ما استجد بعد ها *

Fol. 11a.	الباب الاول فی الاثبات و الحذف من اول القرآن
Fol. 24b.	الباب الثاني في حذف كلمات يحمل عليها اشباهها
Fol. 42a.	الباب الثالث في زيادة الالف
Fol. 44b.	الباب الرابع في حذف الياء و ثبوتها
Fol. 50a.	الباب الخامس في زيادة الياء
Fol. 51a.	الباب السادس في حذف الواو و زيادتها
Fol. 54b.	الباب السابع في احرف وقعت فی الرسم علی غیرقیاس و هو باب الهمزة من حيث كانت ابتدائية و متوسطة و متطرفة *
Fol. 73b.	الباب الثامن في رسم الالف واوا
Fol. 75a.	الباب التاسع في رسم الالف ياءا
Fol. 83a.	الباب العاشر في حذف احدي اللامين فی الرسم
Fol. 84a.	الباب الحادي عشر فی المقطوع و الموصول
Fol. 94b.	الباب الثاني عشر في هاء التانيث التي تكتب تاء
Fol. 97b.	الخاتمة فی الحروف النورانية و معانيها و خواصها

The work was completed, as stated by the author at the end, on Wednesday, the 22nd Ṣafar, A.H. 1286=A.D. 1869.

Foll. 103b–108b contain an extract from *Aḏ-Dahab al-Ibrîz* of Aḥmad bin al-Mubârak.

Fol. 109a contains a poem by a certain As-Sayyid Zain al-Marṣafi aṣ-Ṣayyâd in praise of the present work, beginning :—

للرسم قد ألفت اوفى جوهر فزهت خرائده با بهى منظر

Written in Naskh, with the headings in red. The MS. appears to be an autograph copy, the author referring to himself on the title-page in the following terms :—

هذا الكتاب المسمى بالجوهر الفريد في رسم القرآن المجيد لمؤلفه الفقير الى ربه سيد بن يوسف بن عامر عريشة الهوريني بلدا عفى الله عنهما آمين *

A table of contents is prefixed to the work.

Four fly-leaves, at the beginning, contain appreciations by a number of the author's contemporaries, including Ash-Shaikh Muḥammad

al-Mutawallî ash-Shâfi'î (*d.* A.H. 1313=A.D. 1895; see Iktifâ' al-Qunû', p. 121) and Ash-Shaikh Nasr Abu'l-Wafâ' al-Hûrînî (*d.* A.H. 1291=A.D. 1874; see *ibid.*, p. 114).

PRONUNCIATION OF THE QURÂN.

No. 1289.

foll. 113; lines 17; size $8\frac{1}{4} \times 5\frac{3}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

كتاب الوقف و الابتداء

KITÂB AL-WAQF WA'L-IBTIDÂ'.

An index of the pauses (وقف) to be observed in reading the Qurân.

The author himself does not reveal his name. In the following note on the title-page, the work is ascribed to Muhammad bin Taifûr al-Ġaznawî as-Sajâwandî (who died about A.H. 560=A.D. 1165; see Brock., vol. i, p. 408):—

كتاب الوقف و الابتداء للعلامة السجاوندي رضى الله تعالى عنه آمين *

It would appear, however, that our author cannot be earlier than the 7th century of the Hijrah, since he refers in his preface to *Al-Murshid*, a work by Abû Muhammad Hasan bin 'Alî bin Sa'îd al-'Ummânî, who flourished in the middle of the 7th century (see Brock., vol. ii, p 99).

Beginning:—

الحمد لله المفتتح كلامه بحمده المجرى الالسنة به لطفا من عنده المستنطق مقاول الذكر على جزائل ذكره المستغرق خصائل الشكر في طوائل شكره و شرائف صلوته على نبيه و عبده الوافي بعهدة عهده الباذل نهاية جهده في بداية جهده و على آله القائمين على حده من بعده الخ *

In the preface, it is stated that the present work was undertaken because *Al-Maqâti' wa'l-Mabâdî* and *Al-Murshid*, the only two works

on the subject available at that time, were both of them too long, and therefore tiresome for students. An abridgment of the latter work by Zakarîyâ bin Muḥammad al-Anṣârî (*d.* A.H. 926=A.D. 1520), entitled المقصد لتخليص ما في المرشد في الوقف و الابتداء, has been twice printed, viz., at Bûlâq, A.H. 1282, and in Cairo, A.H. 1305.

The preface is followed by a description of stops, which are divided into five classes, viz., (i) لازم; (ii) مطلق; (iii) جائز; (iv) مجوز لوجه; and (v) مرخص لوجه. The main body of the work is arranged according to Sûrahs, the beginning and end of each verse being given, and the class of stops employed being classified accordingly.

Another copy of the work is noticed in Cairo, vol. i, p. 104.

Written in minute Naskh.

Dated the 3rd Jumâdâ II, A.H. 1138=A.D. 1726.

Scribe: محمد الكردي بن حاج دياب.

No. 1290.

foll. 134; lines 15; size 8×5¼; 6×3.

The Same.

Another copy of the same work.

Begins as the preceding copy. Apart from occasional variants, the two MSS. are identical. It is difficult, therefore, to understand why, in a note on the title-page, written in a very recent hand, the following particulars are given as to the title and authorship:—

رساله ميرزا حسن بردي درسجاوندي مسمي بمدلل •

Written in small Nasta'lîq.

Not dated; probably 18th century.

No. 1291.

foll. 38; lines 25; size 8×6; 6½×3¾.

(Ten separate works bound together.)

foll. 1ᵇ–18ᵃ. I.

شرح عمدة المفيد

SHARḤ 'UMDAT AL-MUFÎD.

A commentary on the *'Umdat al-Mufîd wa 'Uddat al-Mujîd*, a metrical treatise of As-Sakhâwî (*d.* A.H. 643=A.D. 1245) on the correct

pronunciation of the Qurân, consisting of 64 *Kâmil* verses on the model of the *Qaṣidah Râ'iyah* of Abû Muzâḥim Mûsâ al-Khâqânî (*d.* A.H. 325=A.D. 936; see Berlin, No. 485).

The commentator does not reveal his name; but in all likelihood he is Jamâladdîn Ismâ'îl bin Muḥammad bin Ismâ'îl bin Sa'dallâh, commonly called Ibn al-Fuqqâ'î al-Ḥamawî, جمال الدين اسمعيل بن محمد بن اسمعيل بن سعد الله الشهير بابن الفقاعي الحموي . Imâm Dahabî, in the Ṭabaqât al-Qurrâ', fol. 181^b, describes him as a great scholar, deeply versed in the various readings of the Qurân, the traditions of the Prophet, and several other branches of Muhammadan literature. He was born at Ḥamât, A.H. 642=A.D. 1244, where he served as a professor in several Madrasahs, and died in A.H. 715=A.D. 1315. See Buġyat al-Wu'ât, fol. 156^a; Ad-Durar al-Kâminah, vol. i, fol. 115^b; Ṭabaqât al-Qurrâ', fol. 181^b; and Tâj aṭ-Ṭabaqât, vol. viii, fol. 31^a.

The text begins thus:—

يا من يروم تـــلاوة القـــرآن ويرود شاو ائمـــة الاتـــقان

The commentary begins thus:

الحمد لله الذي اتخذ الحمد لنفسه ذكرا و رضي به عن عباده شكرا و صلواته علي سيدنا محمد النبي صدع بالرسالة و انذر بفصيح المقالة و علي آله الطيبين الطاهرين و سلم تسليما فان القصيدة الذونية المنسوبة الي الشيخ الامام العلامة علم الدين السخاوي برد الله مضجعه في معرفة تجويد القرآن و تحقيق الفاظه عظيمة الشان الخ

The commentator tells us, in a short prefatory note, that he wrote this commentary at the request of his son, explaining the difficult words and phrases of the text and adding considerable new material from other sources.

Another copy of the work is noticed in Wien, No. 1628. See also Brock., vol. i, p. 410, and Ḥâj. Khal., vol. iv, p. 267.

foll. 18^b-25^b.

II.

شرح عمدة المفيد

SHARḤ 'UMDAT AL-MUFÎD.

Another commentary on As-Sakhâwî's '*Umdat al-Mufîd*, by Shamsaddîn Aḥmad bin Maḥmûd al-Adîb al-Ḥakîm al-Muqrî شمس الدين احمد بن محمود الاديب الحكيم المقرئ .

Beginning:—

الحمد لله الذي انزل القرآن العظيم والذكر الحكيم الخ *

Cf. Ḥâj. Khal., vol. iv, p. 267.

foll. 25ᵇ–28ᵇ. III.

ارجوزة التجويد

URJÛZAT AT-TAJWÎD.

A metrical tract, consisting of 132 verses on the subject of the correct pronunciation of the letters of the Arabic alphabet.

By Muḥammad bin Khalîl al-Qubâqibî محمد بن خليل القباقبي (d. A.H. 849=A.D. 1445); for some account of whom see No. 1250 above.

Beginning:—

*يقول راجى الله ذى المواهب   محمد الشهير بالقباقبي
بدأت فى نظمي ببسم الله   و فيه ثنيت بحمد الله

Though the first two verses of the present tract are identical with those of the *Majma' as-Surûr*, another metrical work by the same author, treating of the various readings of the fourteen Qurân-readers (see Cairo, vol. i, p. 105), yet it is clear that the present tract is a different work, and in the last verse is entitled by the author *Urjûzat at-Tajwid*, as below:—

قد نجزت ارجوزة التجويد   بحمد ربى المالک المجيد

No other copy of the tract is known.

foll. 28ᵇ–29ᵇ. IV.

منظومة فى الضاد و الظاء

MANẒÛMAH FI'Ḍ-ḌÂD WA'Ẓ-ẒÂ'.

A versified essay on the letters ض (ḍ) and ظ (ẓ), with the following heading:—

هذه الابيات من نظم سيف الدين ابي نصر محمد بن محمود رحمه الله لفظات اذا كتبت بالضاد كانت بمعنى و اذا كتبت بالظاء كانت بمعنى غيره و تفسير ما يشكل من غريبها تاتي كل لفظة نظما و الحمد لله وحده *

Author: Saifaddîn Abû Naṣr Muḥammad bin Maḥmûd سيف الدين ابو نصر محمد بن محمود.

Beginning :—

افـــضل ما فاه به الانـسان و خير ما جرى بـــه اللسان

حـــمد الاله و الصلوة بعده على النـــبي فهو خير عبده

foll. 29ᵇ–33ᵃ. V.

بهجة المقربين

BAHJAT AL-MUQARRABÎN.

An anonymous tract, dealing with the rules regarding the letter ن, the *Tanwîn* (nasal vowels), the *Ḥurûf al-Madd* (prolongation) and the *Makhârij al-Ḥurûf* (articulation).

Beginning :—

الحمد لله رب العالمين .... اما بعد فهذه بهجة المقربين في معرفة النون الساكنة و التنوين و المد و مخارج الحروف و صفاتها و مالكل حرف من الالقاب و الصفات الخ *

fol. 33ᵇ. VI.

شروط الفاتحه

SHURÛṬ AL-FÂTIḤAH.

A short essay, explaining the rules regarding the recitation of *Sûrat al-Fâtiḥah* (the first chapter of the Qurân). The author's name is not known.

Beginning :—

الحمد لله الذي انشأنا بقدرته الخ *

foll. 34ᵃ–36ᵃ. VII.

قصيدة الشيخ الوعيظي

QAṢÎDAT ASH-SHAIKH AL-WA'ÎẒÎ.

An ode consisting of 102 verses, containing moral lessons, by Ash-Shaikh al-Wa'îẓî الشيخ الوعيظي.

Beginning:—

ليس المقام بدارالوزن الذدمى [sic] و لا معاشرة الاوباش من شيمي

انا الوعيظي ولي فى الشعر نافلة اسمع و صـــية [sic] امين غير متهم

The *Qaṣîdah*, noticed in Berlin, No. 8088, is evidently the same ode; but the Berlin MS. has 130 verses, and is probably the more correct version. The above two verses are quoted in that catalogue with some variation, as follows:—

ليس المقام بدار الذل من شيمي و لامجاورة الاوباش من هممي

انا الو عيظي و لي فى الشعر نافلة افهم كلامي شبيه الدر منتظمي

The last verse of the Berlin copy, beginning with, يا رب اغفر لنا ظمها وقائلها, is not given in our MS.

foll. 37a–37b. VIII.

منظومة فى التسابيح

MANẒÛMAH FI'T-TASÂBÎḤ.

An ode containing 34 verses in praise of God, by Maḥmûd al-Luṭfî محمود اللطفي.

Beginning:—

سبحان ربى الذي قد كان فى الازل ربا رحيما و هذا الوصف لم يزل

In this ode, all but the last five verses begin with the word سبحان or سبحانه.

foll. 37b–38b. IX.

استغفارة

ISTIĠFÂRAH.

An ode of 44 verses on the *Istiġfâr* or praying for God's pardon, by Ibn al-Qâsim al-Munâwî ابن القاسم المناوي.

Beginning:—

استغفر الله من ذنبي و من زللي و من فعالي و من قول بلا عمل

fol. 38b. X.

القصيدة المنفرجة

AL-QAṢÎDAT AL-MUNFARIJAH.

An ode of 15 verses in praise of God, by Al-Yâfi'î; probably 'Afîfaddîn 'Abdallâh bin As'ad al-Yâfi'î عفيف الدين عبد الله بن اسعد اليافعي (*d.* A.H. 768=A.D. 1368; see Lib. Cat., vol. xiii, No. 908).

Beginning:—

يا مـــدركا بسريع اللطف و الفرج عند الشدائد للملهوف في الحرج

The whole MS. is written in Arabian Naskh.
Not dated; probably 17th century.

No. 1292.

foll. 25; lines 27; size 8¼ × 5; 6 × 2¾.

قرة العين

QURRAT AL-'AIN.

A treatise on *Fatḥah* (the vowel which is sounded in Arabic like "a") and *Imâlah* (i.e., giving to *Fatḥah* a sound like that of the vowel *Kasrah*).

Author: Abu'l-Baqâ' 'Alî bin 'Uṣmân bin Muḥammad bin Aḥmad bin al-Ḥasan al-Qâṣiḥ al-'Udrî al-Baġdâdî ابو البقاء علي بن عثمان بن محمد بن احمد بن الحسن القاصح العذري البغدادي (*d.* A.H. 801=A.D. 1399); for some account of whom see No. 1233 above.

Beginning:—

قال الشيخ الامام العلامة نور الدين علي ابو الحسن بن عثمان بن احمد بن ابي الحسن الشهير بالقاصح اما بعد حمد الله رب العالمين و الصلوة و السلام على سيدنا محمد خاتم النبيين و آله و صحبه اجمعين فان هذه رسالة سميتها قرة العين و جمعت فيها المشهور من الفتح و الامالة و بين اللفظين مما قرأت به و رويته عن الائمة السبعة من الطرق المعول عليها في عصرنا الخ *

We are told, in the preface, that the work is based on authentic traditions of the seven canonical readers of the Qurân, and that the main object of the author is to help students of *At-Taisîr* of Ad-Dânî (No. 1215, ii above) and the *Ḥirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

The work is arranged according to the Sûrahs of the Qurân.

For other copies see Berlin, Nos. 549–550; Leyden, No. 1641; Paris, No. 2677; Cairo, vol. i, p. 109; and Âṣafîyah, p. 302. See also Ḥâj-Khal., vol. iv, p. 511, and Brock., vol. ii, p. 165.

Written in elegant Naskh, with the headings in red, within red-ruled borders. Fol. 24 should come after fol. 17.

Not dated; probably 19th century.

At the end is a licence (اذن نامهٔ شریف), dated A.H. 1215=A.D. 1800, granted by Faiḍallâh Âfindî to his disciple, Muṣṭafâ bin Ibrâhîm Âfindî, authorising him to narrate his teachings to others.

No. 1293.

foll. 71; lines 15–22; size 6¼ × 4½; 5 × 2¾.

تحفة الانام

TUḤFAT AL-ANÂM.

A treatise on the subject of pausing at the letter ء (*Hamzah*), in reading the Qurân, according to the methods of Ḥamzah (*d.* A.H. 156 = A.D. 773) and Hishâm (*d.* A.H. 245 = A.D. 859).

By the same Ibn al-Qâṣiḥ al-Bağdâdî.

The full title of the work, as given in the preface, is as follows:—

تحفة الانام فی الوقف علی الهمزة لحمزة و هشام *

Beginning:—

الحمد لله النافذة قدرته القاطعة حجته العالية كلمته السابغة نعمته الذي تكلم بالقرآن في ازليته و حفظه لمن شاء من بريته .... اما بعد فانک سألتني ايها الاخ الصالح النجيب الفالح .... ان الخص لک ورقات تحتوي على بعض مسائل من باب وقف حمزة و هشام فاجبتک الى ما سألت الخ *

The author tells us, in the preface, that he wrote this work at the request of his brother, whom he does not mention by name, and that he derived material from the *Kitâb at-Taisir* of Ad-Dânî (No. 1215, ii above), the *Kitâb an-Nashr* of Ibn al-Jazarî (No. 1243 above) and several commentaries on the *Ḥirz al-Amânî* of Ash-Shâṭibî (No. 1221 above).

For other copies see Cairo, vol. i, p. 106, and Âṣafîyah, p. 296.

Written in Naskh.

Not dated; probably 18th century.

No. 1294.

foll. 54; lines 23; size 8½ × 5; 6 × 3.

The Same.

Another copy of the same work, beginning as the above.

Written in fair Naskh, with the headings in red.

Dated A.H. 1184=A.D. 1770.

No. 1295.

foll. 117; lines 14; size 8¼ × 4½; 6 × 3.

(Two separate works bound together.)

foll. 1b–74a. I.

The Same.

Another copy of the same work, beginning as the above. Foll. 74b–75a are blank.

foll. 75b–117a. II.

[مسائل القراءة]

[MASÂ'IL AL-QIRÂ'AT.]

A treatise on the correct reading of the Qurân, written by Zainaddîn Abu'l 'Azâ'im Sulṭân bin Aḥmad bin Salâmah bin Ismâ'îl al-Mazzâḥî al-Miṣrî al-Azharî ash-Shâfi'î زين الدين ابو العزائم سلطان بن احمد بن سلامة بن اسمعيل المزاحي المصري الازهري (*d.* A.H. 1075=A.D. 1664), in answer to a question put to him.

The preface, which is written by a pupil of the author, begins thus:—

الحمد لله الذي فيض للعلم ائمة قائمين به في كل وقت و اوان و اهلهم لبيان حل المشكل منه باظهر حجة و برهان .... و بعد فيقول شيخنا و سيدنا و مولانا العالم العلامة الحبر البحر الفهامة جامع اشتات الفضائل شمس النهار .... زين الدين ابن احمد سلطان المزاحي الشافعي الازهري الفقيه المقري متعنا الله بوجوده الخ *

The question begins thus:—

ما قولكم رضي الله تعالى عنكم في البسملة في اجزاء براءة هل هي متروكة فيها الخ *

The answer, which is divided into twenty *Mas'alah*, begins thus:—

اجبت ان اتكلم عليه و آخرة كل مسئلة بالكلام عليها مع ذكر ما يتعلق بها .... و هذا اوان الشروع فاقول اعلم ان جملة المسائل المذكورة عشرون مسئلة المسئلة الاولى في البسملة في اجزاء براءة الخ *

Written in fair Naskh.
Dated, A.H. 1176=A.D. 1763.
Scribe: حافظ صبغة الله ولد شيخ سلام الله ساكن قصبه كوث در ملک ميوات.

No. 1296.

foll. 37; lines 20; size 8¼ × 6; 6 × 3.

الحواشي المفهمه في شرح المقدمه

AL-ḤAWÂSHÎ AL-MUFHIMAH FÎ SHARḤ AL-MUQADDIMAH.

A commentary on *Al-Muqaddimat al-Jazariyah*, the well-known metrical treatise on the correct pronunciation of the Qurân, by Shamsaddîn Abu'l-Khair Muḥammad bin Muḥammad Ibn al-Jazarî (*d.* A.H. 833=A.D. 1429).

Beginning:—

الحمد لله المتعال في جلال قدسه لا احصي ثناء عليه كما هو اثنى على نفسه .... اما بعد فان اولى ما تصرف فيه الهمم العوال كلام الله الكبير المتعال الخ ٭

The author of the commentary does not reveal his name, but in his preface refers to the author of the text as his father. From biographical notices of his father, we know him to have been Shihâbaddin Abû Bakr Ahmad bin Muhammad شهاب الدين ابوبكر احمد بن محمد. He was born at Damascus in A.H. 780=A.D. 1379, and was educated as a specialist in Qirâ'at and Tajwîd. For some time he lived with his father at Brussa, and afterwards in Cairo, where he was appointed by Tamerlane as his ambassador at the court of Sultân Faraj Ibn Barqûq (A.H. 801–815=A.D. 1398–1412). Besides the present work, he wrote commentaries on two other works of his father, viz., (i) *Tayyibat an-Nashr* (No. 1246 above), and (ii) *Muqaddimatu 'Ilm al-Hadîs* (see Berlin, No. 1084). His commentaries were very much appreciated by his father, who speaks of them in the following terms (*vide* Ash-Shaqâ'iq an-Nu'mânîyah, vol. i, p. 39):—

و لما كان بمصر في غيبتي و انا مجاور بمكة شرح طيبة النشر فا حسن فيه مع انه لم يكن عنده نسخة بالحواشي التي كنت كتبت عليها و من قبل ذلك شرح مقدمة التجويد و مقدمة علم الحديث من نظمي في غاية الحسن ٭

The date of his death is not known.

At the end of the commentary is a chapter on the rules to be observed in reading the Qurân.

The work was completed, as stated by the author at the end, on Saturday, the 27th Rabî' II, A.H. 806=A.D. 1403, at Lârindah, a town in Qarâmân.

For other copies see Berlin, Nos. 511–12; Gotha, No. 563; Br. Mus Suppl., No. 93; Nûr 'Usmânîyah, Nos. 82–3; Kûprîlîzâdah, p. 180: Cairo, vol. i, p. 35, vol vii, pp. 215, 221; Âsafîyah, p. 296; and Râmpûr, p. 48. See also Hâj. Khal., vol. vi, p. 78, and Brock., vol. ii, p. 202.

The work has been twice printed, viz., in Cairo, A.H. 1309, and in Kâsân, A.D. 1893.

The present copy was transcribed by Mahmûd bin Muhammad, at the instance of his teacher, Mullâ Nasrallâh.

Written in Nasta'liq, with quotations from the text in Naskh. Dated Friday, the 14th Rabî' I, A.H. 1262=A.D. 1846.

No. 1297.

foll. 56; lines 21; size $8\frac{3}{4} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{3}{4}$.

اللآلي السنيه في شرح المقدمة الجزريه

AL-LA'ÂLÎ AS-SANÎYAH FÎ SHARḤ AL-MUQADDIMAT AL-JAZARÎYAH.

A commentary on *Al-Muqaddimat al-Jazarîyah*, by Shihâbaddîn Abu'l-'Abbâs Aḥmad bin Muḥammad bin Abî Bakr al-Khaṭîb al-Qasṭallânî ash-Shâfi'î شهاب الدين ابو العباس احمد بن محمد بن ابي بكر الخطيب القسطلاني الشافعي (*d.* A.H. 923=A.D. 1517; see Lib. Cat., vol. v, part i, No. 169).

Beginning :—

قال الفقير الى ربه احمد بن محمد بن ابي بكر بن عبد الملك بن احمد بن محمد بن محمد بن حسين بن علي بن احمد بن علي القسطلاني المقرى غفر الله له و للمسلمين احمد الله سبحانه حمدا كثيرا دائما بدوامه باقيا ببقائه .... اما بعد فهذا تعليق على مقدمة الشيخ الامام بقية المحققين الاعلام ابى الخير محمد بن محمد الجزري الشافعي سقى الله ثراه الخ •

The above is the title of the work, as given in the preface as well as on the title-page; but in Ḥâj. Khal., vol. vi, p. 78, Berlin, No. 526, and An-Nûr as-Sâfir, fol. 57b, it is entitled العقود السنيه في شرح المقدمة الجزريه.

In the preface, the commentator tells us that he wrote this commentary at the request of some of his friends, incorporating much useful matter from the work of Al-Ja'barî (*d.* A.H. 732=A.D. 1332).

The preface is followed by an *Isnâd*, or chain of the commentator's successive teachers through whom he received the teachings of the author of the text.

A short biographical notice of the author of the text is given on fol. 3b, under the heading تتمة.

In the colophon, it is stated that the work was completed on the

19th Ṣafar, A.H. 875=A.D. 1470, at Cairo; that it was revised by the author himself in A.H. 877=A.D. 1472 at Mecca; and that, at Mecca and also at Medina, it was read to some of the most learned men of the time, and finally to Shaikh 'Abdalqâdir al-Minhâj, who was entrusted by the author with the publication of the work on the 17th Muḥarram, A.H. 880=A.D. 1475.

Another copy of the work is noticed in Cairo, vol. i, p. 104.

Written in fair Naskh, with quotations from the text in red.

Not dated; probably 19th century.

No. 1298.

foll. 22; lines 23; size $7\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 3\frac{1}{2}$.

الدقائق المحكمة في شرح المقدمة

AD-DAQÂ'IQ AL-MUḤKAMAH FÎ SHARḤ AL-MUQADDIMAH.

A commentary on *Al-Muqaddimat al-Jazarîyah*, by Zainaddîn Abû Yaḥyâ Zakarîyâ bin Muḥammad al-Anṣârî زين الدين ابو يحيى زكريا بن محمد الانصاري (*d.* A.H. 926=A.D. 1520); for some account of whom see Lib. Cat., vol. xiii, No. 921.

Beginning:—

قال شيخ الاسلام و المسلمين زين الملة و الدين ابو يحيى زكريا الانصاري الشافعي .... الحمد لله الذي افتتح بالحمد كتابه و اجزل لمن جوده و عمل به ثوابه الخ •

The work was completed, as stated by the author at the end, on the 1st Shawwâl, A.H. 883=A.D. 1478.

For other copies see Berlin, Nos. 516–21; Wien, No. 1636; Br. Mus. Suppl., No. 94, ii; Alger, No. 407; Cairo, vol. i, pp. 97, 109, 112, 113, vol. vii, pp. 213, 495; and Âṣafîyah, p. 298. See also Ḥâj. Khal., vol. vi, p. 79, and Brock., vol. ii, p. 202.

The work has been printed in Cairo, A.H. 1308.

The present copy was transcribed by Yûsuf bin Muḥammad ash-Shirbînî, a scholar of some repute and the author of هز القحوف في شرح قصيدة ابي شادوف, which has been printed in Bûlâq, A.H. 1274, and lithographed in Cairo, A.H. 1289. He lived in the latter half of the

11th century of the Hijrah. He was alive up to A.H. 1098=A. 1687. See Brock., vol. ii, p. 278.

Written in cursive Naskh, with quotations from the text in red. Dated A.H. 1068=A.D. 1658.

The title-page contains the signature of Muhammad bin Ahma al-Halabî, to whom the MS. once belonged.

No. 1299.

foll. 27; lines 16–23; size 8½ × 6; 6 × 4.

The Same.

Another copy of the same work, beginning as the above.

Written in minute Naskh, with marginal notes.

Dated Tuesday, the 10th Rajab, A.H. 1170=A.D. 1756.

The title-page contains notes concerning the purchase of th MS. by two former owners, viz., (i) Husain bin 'Abdallâh, an (ii) Diyâ' al-Islâm Ismâ'îl ash-Shahârî.

No. 1300.

foll. 70; lines 23; size 8 × 6; 5¾ × 3¾.

(Two separate works bound together.)

foll. 1–21. 1.

The Same.

Another copy of the same work, beginning as the above.

The colophon runs thus :—

و كان الفراغ من هذه المقدمة يوم خامس في شهر شوال الحرام
نة تسعمائة و ثلاث و خمسين .... كتبه الفقير الراجي عفو ربه
براهيم بن اسكندر ٭

Written in small Arabian Naskh, with quotations from the te in red.

Dated the 5th Shawwâl, A.H. 953=A.D. 1456.

foll. 22–70. II.

العواشي المفهمة

AL-ḤAWÂSHÎ AL-MUFHIMAH.

Another copy of *Al-Ḥawâshî Al-Mufhimah*, beginning as No. 1296 above.

The colophon reads thus:—

تم الكتاب نهار الخميس لخمس خلون من شهر رجب سنة ثلث و خمسين و تسعمائة •

Written in small Arabian Naskh, with quotations from the text in red.

Dated Thursday, the 5th Rajab, A.H. 953=A.D. 1546.

No. 1301.

foll. 56; lines 31; size 8¾ × 6¼; 6½ × 3½.

حاشية على شرح المقدمة الجزرية

ḤÂSHÎYAH 'ALÂ SHÂRḤ AL-MUQADDIMAT AL-JAZARÎYAH.

A gloss on *Ad-Daqâ'iq al-Muḥkamah* (No. 1298 above), being an abridgment of the gloss written by Sharafaddîn bin Zain al-'Âbidîn Yûsuf (*d.* A.H. 1068=A.D. 1657), the grandson of the author of the text.

Author: Abu's-Su'ûd Aḥmad bin 'Umar al-Isqâṭî al-Ḥanafî ابو السعود احمد بن عمر الاسقاطي الحنفي. He was born in Cairo, A.H. 1073=A.D. 1662. He studied at his native city under Aḥmad bin 'Abdallaṭîf al-Bishbîshî (*d.* A.H. 1096=A.D. 1685), Muḥammad bin 'Abdalbâqî az-Zarqânî (*d.* A.H. 1122=A.D. 1710), Aḥmad bin Muḥammad al-Khalîfî (*d.* A.H. 1127=A.D. 1715) and several other eminent scholars. He served as a professor in the Jâmi' al-Azhar, and died on the 12th Du'l-Qa'dah, A.H. 1159=A.D. 1746. See Silk ad-Durar, vol. i, p. 149; Tâj aṭ-Ṭabaqât, vol. xii, part ii, fol. 40a; and Brock., vol ii, p. 327.

Beginning:—

يقول العبد الفقير الى لطف ربه الجلي و الخفي احمد بن عمر الاسقاطي .... الحمد لله الذي وفق من شاء لتجويد كتابه و اجزل لمن لاذ بحصن هديه •

The present gloss explains only verbal difficulties in the tex introducing the sentences to be explained with the word قوله in red.

No other copy of the work is known.

Written in small Arabian Naskh.

Dated Monday, the 20th Rabî' I, A.H. 1183=A.D. 1769.

Scribe: محمد القربي المالكي.

No. 1302.

foll. 73; lines 25; size 7¾×5½; 6×3¼.

المنح الفكريه في شرح الجزريه

AL-MINAḤ AL-FIKRÎYAH FÎ SHARḤ AL-JAZARÎAH.

A commentary on *Al-Muqaddimat al-Jazarîyah,* by Mullâ 'Al bin Sulṭân Muḥammad al-Qârî al-Harawî علي بن سلطان محمد القاري ال السروي (*d.* A.H. 1014=A.D. 1606; see Lib. Cat. vol. v, part : No. 237).

Beginning:—

الحمد لله الذي اودع جواهر المعاني الضيائيه في قوالب زواهر
لمباني من الحروف الهجائيه .... اما بعد فيقول الملتجي الى
حرم ربه الباري علي بن سلطان محمد القاري .... ان المقدمة
منسوبة للعلامة شيخ الاسلام و المسلمين .... الشيخ ابو الخير شمس
لدين محمد بن محمد بن محمد الجزري قدس سره السري ما رأيت لها
شرحا كاملا يبين بيانا شاملا يكون لتحقيق الحقائق كافلا فسنح ببالي ان اصنع
ليها شرحا معتدلا لامختصرا مخلا ٫ لا مطولا مملا الخ ٭

For other copies see Berlin, No. 522; Br. Mus. Suppl., No. 95 India Office, No. 49; Cairo, vol. i, p. 116, vol. vii, p. 426; an Ḥamîdîyah, No. 22.

The work has been printed in Cairo, A.H. 1308.

Written in fair Naskh, with occasional vowel points. Th quotations from the text are in red.

Dated A.H. 1116=A.D. 1704.

Scribe: عمر بن عمر البدراوي الازهري الشافعي.

The title-page contains, besides a seal and signature of a certain Ḥâfiẓ Yaḥyâ Âfindî, dated A.H. 1214=A.D. 1799, a note by 'Abdarraḥmân bin 'Abdallâh bin 'Abdarraḥmân Sarrâj al-Makkî concerning his purchase of the MS. in A.H. 1280=A.D. 1863.

No. 1303.

foll. 101 ; lines 17–19 ; size 9×7 ; 7×6.

(Three separate works bound together.)

foll. 1ᵇ–63ᵃ. I.

كتاب الوقوف

KITÂB AL-WUQÛF.

An index of the pauses (وقف) to be observed in reading the Quranic text, arranged according to Sûrahs, giving the end of each verse and stating the class of stop employed in every case.

The author's name is not known.

Beginning ;—

سورة الفاتحة الكتاب مدنية و يقال مكية وهي سبعة آية حروفها مائة و ثلاثة و عشرون و كلامها خمسة و عشرون كلمة .... العالمين ۞ الرحيم ۞ الدين ۞ الخ *

No other copy of the work is known.

Written in elegant Naskh, with marginal notes. The headings are in red. The correct order of the folios should be as follows: 1–8, 14, 10–13, 9, 15, 23, 17–22, 16, 24–63.

Dated A.H. 891=A.D. 1486.

Scribe: درويش بن احمد.

foll. 63ᵇ–64ᵇ. II.

متفقات قراء

MUTTAFAQÂT-I-QURRÂ'.

A short fragment of a Persian work, dealing chiefly with those principles of Qirâ'at which are universally accepted.

The author's name is not known.

Beginning :—

الحمد لله رب العالمين و العاقبة للمتقين .... اما بعد اين مختصريست در متفقات قراو و نقل است از زيد بن ثابت رضي الله عنه كه قراءة القرآن سنة ماثورة ياخذها الآخر عن الاول الخ *

The headings contained in the present fragment are as follows :—

(i) باب اول در اعوذ گفتن و بسم الله گفتن

(ii) باب دوم دربيان احكام نون ساكن و تنوين

(iii) باب سيوم در ادغام

(iv) باب چهارم در ادغام دو حرف از يک جنس

(v) باب پنجم در تفخيم لفظ الله و ترقيق او

(vi) باب ششم در تفخيم راء

(vii) باب هفتم در ادغام چند كلمه معين مثل " احطت "

Written in fair Nasta'liq.
Not dated ; probably 16th century.

foll. 65ᵃ–101ᵇ. III.

[مسائل نماز]

[MASÂ'IL-I-NAMÂZ.]

A fragment of a Persian work on prayer.

The author's name cannot be traced. He refers on fol. 99ᵇ to his Persian translation of the *Fatâwâ* of Qâḍî Khân (*d.* A.H. 592= A.D. 1196), thus :—

اما نماز پيشين در روز اول رواست زيراكه پيش ازوى هيچ نماز فوت شده نيست .... تمامي اين مسئله را در قاضي خان ببينند يا در ترجمهٔ وى كه ما نبشته ايم *

The present fragment deals with that part of the subject which is concerned with the correct pronunciation of the Qurân, when used in prayer; also with the rules for repeating prayers, to make up for having omitted them at the appointed time. It opens abruptly with the words :—

اگر قرآن را درست قراءة نکرده باشد و تجوید را ندانسته باشد و سعي
نمیکند و غلط و خطا میکند این را زلة القاري نمي گویند بلکه این جهل و
تقصیر است و این عفو نیست و باین نماز فاسد میگردد الخ *

Written in fair Naskh. Slightly worm-eaten and water-stained. Not dated; probably 16th century.

Fol. 1ª contains, besides miscellaneous notes and extracts from other works, the seal and signature of Zainaddin Aḥmad Khân Bahâdur, dated A.H. 1229=A.D. 1814.

No. 1304.

foll. 215; lines 9; size 6×4½; 5×3½.

[كتاب في احكام القراءة و التجويد]

[KITÂB FÎ AḤKÂM AL-QIRÂ'AT WA'T-TAJWÎD.]

A work on the correct reading of the Qurân.

Author: Aḥmad bin Aḥmad an-Najjârî احمد بن احمد النجاري.
He flourished in the earlier part of the 10th century of the Hijrah.

Beginning:—

الحمد لله الذي انزل كتابه القرآن على نبيه محمد افضل ولد عدنان
صلى الله عليه و على آله و اصحابه السادة الاعيان صلاة و سلاما دائمين على
ممر الدهور و الازمان و بعد فيقول العبد الفقير المعترف بالعجز و التقصير
الراجي عفو ربه القدير احمد بن احمد النجاري الخ *

The following colophon, dated the 15th Sha'bân, A.H. 926=A.D. 1520, suggests that the present is an autograph copy:—

و كان الفراغ من كتابته خامس عشر شعبان المبارك سنة ست و
عشرين و تسعمائة و الحمد لله وحده و صلى الله على سيدنا محمد و على آله
و صحبه و سلم تسليما كثيرا و ذلك بخط مؤلفه احمد بن احمد النجاري *

Four flyleaves at the end contain an appendix, treating of ياى زائده (the letter *yâ*, redundant in reading) according to the method of Abû 'Amr bin al-'Alâ' (*d.* A.H. 154=A.D. 771).

No other copy of the work is known.

Written in Arabian Naskh, with all the vowel-points. Sever folios seem to be wanting after foll. 1 and 8.

Dated the 15th Sha'bân, A.H. 926=A.D. 1520.

No. 1305.

foll. 153; lines 25; size $6\frac{3}{4} \times 4\frac{1}{2}$; $5 \times 2\frac{3}{4}$.

(Three separate works bound together.)

foll. 1b–84b. I.

المقصد لتلخيص ما فى المرشد

AL-MAQṢAD LITALKHÎṢ MÂFI'L-MURSHID.

An index of the pauses (وقف) to be observed in reading th Quranic text.

Author: Zainaddin Abû Yaḥyâ Zakarîyâ bin Muḥammad al Anṣârî زين الدين ابو يحيى زكريا بن محمد الانصاري (d. A.H. 926=A.D. 152(see Lib. Cat., vol. xiii, No. 921).

Beginning:—

قال سيدنا و مولانا .... الحمد لله على آلائه و الصلاة على
يدنا محمد و آله و اصفيائه و بعد فهذا مختصر المرشد فى الوقف و
لابتداء السي الفه العلامة ابو محمد الحسن بن علي بن سعيد العماني
حمه الله تعالى و قد التزم ان يورد فيه جميع ما اورده اهل هذا الفن و انا
ذكر مقصود ما فيه مع زيادة بيان محل النزول و زيادة اخرى غالبها عن
بي عمرو عثمان بن سعيد المقرى الخ *

The author tells us here that he abridged the present work fron *Al-Murshid* of Abû Muḥammad al-Ḥasan bin 'Alî bin Sa'îd al 'Ummâni (see Ḥâj. Khal., vol. v, p. 493), with certain addition derived from other works, especially from that of Abû 'Amr 'Uṣmâı bin Sa'îd ad-Dânî (d. A.H. 444=A.D. 1053).

For other copies see Berlin, No. 564; Leyden, No. 1645; an Râmpûr, p. 55.

The work has been printed at Bûlâq, A.H. 1282.

Written in Arabian Naskh, with the headings in red.
Dated Friday, the 15th Ṣafar, A.H. 1155=A.D. 1742.
Scribe: مصطفى بن احمد بن سميا الادابي.

foll. 88b–127b II.

تحفة النبلاء بقراءة ابي عمرو بن العلاء

TUḤFAT AN-NUBALÂ' BIQIRÂ'AT ABÎ 'AMR BIN AL-'ALÂ'.

A work on the readings of the Quranic text which are peculiar to Abû 'Amr bin al-'Alâ' (*d.* A.H. 154=A.D. 771).

Author: Muḥammad bin Muḥîyaddîn an-Namirah محمد بن محي الدين النمرة. He flourished towards the end of the 11th century of the Hijrah.

Beginning:—

الحمد لله الذي هدانا لحفظ القرآن و وفقنا لتلاوته و اوجب احكام تجويده على كل من اراد الشروع في قراوته .... و بعد فيقول قليل البضاعة من العلم و المعرفة و الراجي من الكريم الفتاح ان يعينه و يسعفه محمد بن محيي الدين النمرة نزيل مكة المشرفة الخ ‌*

The author tells us in the preface that, in A.H. 1098=A.D. 1687, some pupils of his, who were leaving Mecca for their home in Aleppo, requested him to write the present work, which he composed at the shrine of the celebrated saint Shaikh Muḥîyaddin Ibn al-'Arabî (*d.* A.H. 638=A.D. 1240).

The work is divided into two *Faṣl* and two *Bâb* as follows:—

Faṣl I. Fol. 89a. الفصل الاول من الفصلين في حكم ما قاله الائمة الاعلام و مشائخ الاسلام من وجوب تعليم احكام التجويد على كل من اراد ان يقرأ من الانام و تحريم قراءته لشيء من القرآن من غير احكام *

Faṣl II. Fol. 90a. الفصل الثاني في ما وضعه ائمة القراء اهل الاتقان و البيان من مخارج الحروف و الصفات و قواعد احكام تجويد قراءة القرآن *

Bâb I. Fol. 94. الباب الاول في بيان اصول قراءة ابي عمرو بن العلاء

Bâb II. Fol. 99a. الباب الثاني في فرش الحروف

No other copy of the work is known.

Written in Arabian Naskh; with some marginal notes.

Dated the first Du'l-Hijjah, A.H. 1154=A.D. 1742.

Scribe: عبد المطلب بن الشيخ مصطفى الزبادة.

The title-page contains a poem by a certain Muhummad Hanbali, who traces his *Isnâd* (chain of successive teachers) the author of the present work, An-Namirah. The poem begi thus:—

فرغت من فى التحفة السنية بعـــون مـــن الطافـــه خفية

foll. 129ª–153ᵇ. III.

قرة العين

QURRAT AL-'AIN.

A treatise on *Fathah* (which is sounded in Arabic like "a") a *Imâlah* (giving to *Fathah* a sound like that of the vowel *Kasrah*) Abu'l-Baqâ' 'Alî bin 'Usmân bin Muhammad bin Ahmad bin al-Has al-Qâsih al-'Udrî al-Bagdâdî البقاء علي بن عثمان بن محمد بن احمد بن الحسن القاصح العذري البغدادي (see No. 1292 above).

Beginning:—

قال الشيخ الامام العالم العلامة شيخنا ابو البقاء علي بن عثمان بن محمد بن احمد بن الحسن القاصح العذري رحمه الله تعالى اما بعد حمد رب العالمين .... فان هذه رسالة سميتها قرة العين الخ *

Written in Arabian Naskh, with the headings in red.

Dated A.H. 1154=A.D. 1742.

Scribe: عبد المطلب بن الشيخ مصطفى الزبادة.

Two flyleaves, at the end, contain miscellaneous notes a extracts from other works. Foll. 85ª–87ª are blank. Fol. 87ᵇ contai a short poem on ياءآت الاضافة. Fol. 1ᵇ contains the signature of certain Ahmad bin 'Umar Âfindi, to whom the MS. once belonge Seals of As-Sayyid Ahmad and As-Sayyid Amîn Ja'farî are found the margins of foll. 2ª and 3ª.

No. 1306.

foll. 10; lines 25; size $8\frac{1}{2} \times 5$; $7 \times 3\frac{3}{4}$.

ترجمة المستفيد

TARJAMAT-AL-MUSTAFÎD.

A short treatise on the correct pronunciation of the Qurân.

By Qâḍî Jamâladdin Muḥammad bin 'Umar bin Mubârak bin 'Abdallâh bin 'Alî al-Ḥimyarî ash-Shâfi'î, commonly called Baḥraq al-Haḍramî قاضي جمال الدين محمد بن عمر بن مبارک بن عبد الله بن علي الحميري الشافعي الشهير ببحرق الحضرمي, an eminent scholar and poet. He was born at Haḍramout on the night of the 15th Sha'bân, A.H. 869=A.D. 1465. After receiving his early education at home from several scholars, including Muḥammad bin Aḥmad Bâjarfîl ad-Daw'ânî (d. A.H. 903=A.D. 1498), he travelled to Aden, where he studied grammar, law, theology, and other branches of learning under 'Abdallâh bin Aḥmad Makhramah and Muḥammad bin Aḥmad Bâfaḍl (d. A.H. 903=A.D. 1498). Afterwards, he visited Zabîd, where he attended the lectures of Jamâladdîn Muḥammad bin Abî Bakr aṣ-Ṣâ'iġ (d. A.H. 920=A.D. 1514). He also took lessons in Ṣûfism from Ḥusain al-Ahdal (d. A.H. 903=A.D. 1498) and Shaikh Abû Bakr bin 'Abdallâh al-Aidarûs Bâ'alawî (d. A.H. 914=A.D. 1509; see An-Nûr as-Sâfir, fol. 40ª). In A.H. 894=A.D. 1489 he made a pilgrimage to Mecca, where he heard traditions from Shamsaddîn Muḥammad bin 'Abdarraḥmân as-Sakhâwî (d. A.H. 902=A.D. 1497). After finishing his education, he engaged himself in writing books. He was a prolific writer. Besides the present work, the following compositions of his are enumerated in An-Nûr as-Sâfir (fol. 74ª):—

1. تبصرة الحضرة الشاهية الاحمديه بسيرة الحضرة النبوية الاحمديه; 2. مختصر الترغيب والترهيب للمنذري; 3. الاسرار النبوية في اختصار الاذكار النوويه; 4. عقد الدرر في الايمان بالقضاء والقدر; 5. الحديقة الانيقه في شرح العروة الوثيقه; 6. الحسام المسلول على منتقصي اصحاب الرسول; 7. العقد الثمين في ابطال القول بالتقبيح والتحسين; 8. العقيدة الشافعيه في شرح العقيدة اليافعيه; 9. حلية البنات و البنين; 10. الحواشي المفيدة على ابيات اليافعي في العقيدة; 11. ذخيرة الاخوان المختصر من كتاب الاستغناء في مايحتاج اليه من امرالدين; 12. ترتيب السلوك الى الله; 13. النبذة المنتخبة من كتاب الاوائل للعسكري; بالقرآن

منعة الاسماع باحكام السماع المختصر من كتاب الامتناع .14 ; ملك الملوك
النبذة المختصرة في معرفة الخصال المكفرة للذنوب المقدمة و المؤخرة .15
رسالة في الحساب .17 ; مواهب القدوس في مناقب ابن العيدروس .16
شرح الملحة للحريري .20 ; منظومة في الطب .19 ; رسالة في الفلك .18
.شرح لامية ابن مالك في التصريف .21

Our author was appointed Qâḍî of Shiḥr (a town in Yemen) but subsequently he resigned the post, and made a visit to Aden where he was held in great honour by Amîr Marjân. After the death of the Amîr, he visited India, where Muẓaffar Shâh II (A.H. 917–932 = A.D. 1511–1525), the King of Gujarât, received him with marks of esteem. He died at Aḥmadâbâd on the night of the 20th Sha'bân A.H. 930 = A.D. 1524. The dates of his death given by Brock.. vol. 1, p. 248, and by Rieu, Br. Mus. Suppl., No. 1056, are both incorrect. For further particulars of the author's life see An-Nûr as-Sâfir foll. 72ᵇ–77ᵃ.

Beginning:—

الحمد لله رب العالمين و صلى الله و سلم على افضل المخلوقين
.... اما بعد فهذه ترجمة المستفيد لمعاني مقدمة التجويد الخ *

The treatise is divided into ten chapters, each called a *Faṣl*, as detailed below:—

(i)	فصل في مخارج الحروف
(ii)	فصل في صفات الحروف
(iii)	فصل فى التجويد
(iv)	فصل في احكام النون الساكنة و التنوين
(v)	فصل في بيان اقسام المد
(vi)	فصل في معرفة محل الوقف والابتداء
(vii)	فصل فى المقطوع و الموصول
(viii)	فصل في هاء التانيث
(ix)	فصل في همزة الوصل
(x)	فصل في كيفية الوقف

No other copy of the treatise is known.

Written in fair Naskh, with the headings in red, within double red-ruled borders. It appears, from the original pagination of the

MS., that foll. 2 and 9, which should come in their proper order, have been misplaced in binding after foll. 8 and 1, respectively.

Not dated; probably 18th century.

No. 1307.

foll. 20; lines 21; size 9¾ × 6¾; 7 × 4.

بغية المرتاد لتصحيح الضاد

BUĠYAT AL-MURTÂD LITAṢḤÎḤ AḌ-ḌÂD.

A treatise on the correct pronunciation of the letter ض (ḍ), by Nûraddîn ʻAlî bin Muḥammad bin Khalîl bin Muḥammad bin Muḥammad bin Ibrâhîm bin Mûsâ bin Ġânim bin ʻAlî, commonly called Ibn Ġânim al-Maqdisî al-Khazrajî al-Ḥanafî نور الدين علي بن محمد بن خليل بن محمد بن محمد بن ابراهيم بن موسى بن غانم بن علي الشهير بابن غانم المقدسي الخزرجي الحنفي, a great doctor of the Ḥanafî law. He belonged to the tribe of Al-Khazraj. His forefathers were natives of Jerusalem; but he was born at Cairo in A.H. 920=1514. He received his education from several eminent scholars of his native city and of other places, including Shaikh al-Islâm Aḥmad bin Yaḥyâ al-Harawî (*d.* A.H. 916=A.D. 1510), the great-grandson of the celebrated theologian of Tîmûr's time, Saʻdaddîn Masʻûd bin ʻUmar at-Taftâzânî (*d.* A.H. 791=A.D. 1389). Our author mastered the sciences of Qirâ'at, Ḥadîṣ, and jurisprudence; and he filled the post of Principal of the Ashrafîyah College. Subsequently, he was appointed Principal of the college founded by Wazîr Sulaimân Pâshâ, and then Professor of Qurân-reading in the college founded by Sulṭân Ḥasan. He also held several other distinguished posts, and wrote a large number of works. Besides the present work and those mentioned in Brock., vol. ii, p. 312, the following compositions of his are enumerated in the Khulâṣat al-Aṣar (vol. iii, p. 181):—

(i) الرمز شرح نظم الكنز

(ii) شرح الاشباه و النظائر

(iii) الشمعة في احكام الجمعة

His pupil, Al-Khafâjî, in the Raiḥânat al-Alibba', fol. 166ª, speaks of him in very high terms, and describes him as a man of great piety and vast learning, an illustrious poet, and an author

and teacher of the highest reputation, sought by pupils from far and near. He performed the pilgrimage to Mecca twice, and thrice visited Jerusalem. He died at Cairo on the night of Saturday, the 28th Jumâdâ II, A.H. 1004=A.D. 1595. See Khulâṣat al-Aṣar, vol. iii, pp. 180–185; Raiḥânat al-Alibbâ', fol. 166ᵃ; 'Iqd al-Jawâhir, fol. 14ᵃ; Brock., vol. ii, p. 312; and Tâj aṭ-Ṭabaqât, vol. xi, fol. 10ᵃ.

Beginning:—

الحمد لله الذي وفق للنطق الفصيح من اراد و وقف عن الحق الصريح من لزم العناد و الصلاة و السلام علي سيدنا محمد افصح من نطق بالضاد .... و بعد فيقول المفتقر الى الغني الجواد علي بن غانم المقدسي الحنفي الاعتقاد الخ *

The author tell us, in his preface, that he composed the present work because of the prevalent ignorance in Cairo regarding the correct pronunciation of the letter ض (ḍ).

The work ends on fol. 14ᵃ, with the following colophon :—

هذا ما تيسر لي من التعليق مع قلة الزاد في هذا الطريق و كثرة موجبات التعويق و مراعات الايجاز و مجانبة التطويل و حسبنا الله و نعم الوكيل تمت الرسالة *

The colophon is followed by a further discussion on the letter ض, evidently by some other writer.

Another copy of the work is noticed in Berlin, No. 7025. See also Ḥâj. Khal., vol. ii, p. 61.

Written in fair Naskh.

Not dated; probably 19th century.

The title-page contains a poem in praise of the present work, by Mawlâ Ibn al-Bustân (the son of Muṣṭafâ bin Pîr Muḥammad, better known as Bustân Afindî, who died in A.H. 977=A.D. 1569; see Brock., vol. ii, p. 448). The poem was addressed to a certain Qâḍî of Cairo, as appears from the following heading :—

تقريظ المولى بن البستان انشده قاضيا بالقاهرة *

The first verse of the poem runs thus :—

كتاب كامـــل الارشاد هادي الى حرز الاماني و الرشاد

No. 1308.

foll. 72; lines 15; size 8×5: 6×3.

[رسالة فی الوقف]

[RISÂLAH FI'L-WAQF.]

A treatise containing a list of pauses to be observed in reading the Quranic text, according to the system of Muḥammad bin Ṭaifûr as-Sajâwandî (*d.* A.H. 560=A.D. 1165). It is in the nature of an abridgment of the standard work of As-Sajâwandî, who is quoted on fol. 23[a].

The author's name cannot be traced.

The MS. is defective at the beginning; but only one folio from the preface, which is in Persian, seems to be wanting. It opens abruptly thus:—

بدانکه در قرآن پنج هزار و نود و هشت وقف است ازانجمله ده وقف غفرانست چنانکه رسول [الله] صلی الله علیه و سلم فرموده است من ضمن لی ان یقف علی عشر مواضع فی القرآن ضمنت له بالجنة .... سورة الفاتحة الکتاب سبع آیات مکیة بسم الله الرحمن الرحیم العالمین الرحیم الدین الخ *

Fol. 7 should come at the beginning.
Written in fair Naskh; with some marginal notes.
Not dated; probably 18th century.

No. 1309.

foll. 432; lines 21; size 9×6½; 6×3¾.

منار الهدی فی الوقف و الابتداء

MANÂR AL-HUDÂ FI'L-WAQF WA'L-IBTIDÂ'.

An index of the pauses to be observed in reading the Qurân, arranged according to Sûrahs, giving the beginning of each verse, and stating the class of stop employed in every case.

Author: Aḥmad bin 'Abdalkarîm bin Muḥammad bin 'Abdalkarîm al-Ashmûnî احمد بن عبد الکریم بن محمد بن عبد الکریم الاشمونی. He

flourished towards the end of the 11th century of the Hijrah. See Berlin, No. 8690, iii.

Beginning :—

الحمد لله الذي نور قلوب اهل القرآن بنور معرفته تنويرا و كسى وجوههم من اشراق ضياء بهجته نورا و جعلهم خاصة احبابه اكراما لهم و توقيرا .... اما بعد فيقول العبد الفقير القايم على قدم العجز و التقصير الراجي عفو ربه القدير احمد بن الشيخ عبد الكريم بن الشيخ محمد بن الشيخ عبد الكريم عامل الله الجميع بفضله العميم الخ *

After a very modest preface, the author gives certain miscellaneous matter which, he says, would be useful to readers of the Qurân. This is divided into two *Fâ'idah* and fourteen *Tanbîh*.

The work ends with a prayer, followed by some stories relating to the piety of the author's father, grandfather, and great-grandfather.

The work has been twice printed, viz., in Bûlâq, A.H. 1286; and in Cairo, A.H. 1307.

Written in Arabian Naskh; with some marginal notes. It appears, from the original pagination of the MS., that foll. 422–428, which should come in their proper order, have been misplaced in binding after fol. 431.

Dated the 19th Shawwal, A.H. 1248=A.D. 1832.

Scribe: يوسف بن حسن الشبكشي.

No. 1310.

foll. 16; lines 21; size 8¼×6; 6×4.

(Two separate works bound together.)

foll. 1b–14a. I.

بيان المشكلات

BAYÂN AL-MUSHKILÂT.

A treatise on the correct pronunciation of the Qurân, by Mullâ Husain bin Iskandar al-Hanafî ملا حسين بن اسكندر الحنفي.

The full title of the work, as given in the preface, is as follows:—

بيان المشكلات على المبتديين من جهة التجويد في القرآن المبين *

The author wrote several works on the Ḥanafî law and theology, and flourished in the latter part of the 11th century of the Hijrah. See Brock., vol. ii, pp. 326 and 435.

Beginning:—

الحمد لله الذي جعلنا من التالين لكتابه الذي اورثه من اصطفاه من عباده و احبابه نسأله بفضله و منّه جزيل ثوابه و صلاته و سلامه على خير خلقه محمد و آله و اصحابه و بعد فقد شرعت في كتابة نكات يسيرات في بيان معرفة الممدودات و المقصورات التي في كتاب الله ذي المن و الانعامات الخ *

The work treats of the *Ḥurûf al-Madd* (prolongation), the *Makhârij al-Ḥurûf* (articulation), the *Idġâm* (coalescence in pronunciation of two identical or similar letters), and the *Waqf* (pause or stop).

For other copies see Br. Mus. Suppl., No. 96; Cairo, vol. vii, p. 27; and Râmpûr, p. 45.

foll. 14ᵇ–16ᵇ. II.

تحفة نجباء العصر

TUḤFATU NUJABÂ' AL-'AṢR.

A tract dealing with *An-Nûn as-Sâkinah* (the quiescent *Nûn*), the *Tanwin* (nasal vowels), the *Ḥurûf al-Madd* (prolongation) and *Al-Hâ' as-Sâkinah* (the quiescent *Hâ'*).

The title of the work and the name of the author are not found in the MS; but the tract is identical with تحفة نجباء العصر في احكام النون و التنوين و القصر by the same Mullâ Ḥusain bin Iskandar al-Ḥanafî, a copy of which is noticed in Râmpûr, p. 45.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين محمد و آله و صحبه اجمعين اما بعد فهذه الرسالة تتعلق بتجويد القرآن باب احكام النون الساكنة و التنوين الخ *

Written in fair Naskh, with occasional rubrics.

Dated Friday, the 1st Rajab, A.H. 1169=A.D. 1756.

Scribe: احمد.

No. 1311.

foll. 8; lines 21; size 8×5½; 6×3½.

الرسالة المختصرة فی التجوید

AR-RISÂLAT AL-MUKHTAṢARAH FI'T-TAJWÎD.

A short treatise on the correct pronunciation of the Qurân, by the same Mullâ Ḥusain bin Iskandar al-Ḥanafî.

Beginning:—

الحمد لله رب العالمین و الصلاة و السلام علی سید المرسلین و علی آله و صحبه اجمعین یقول العبد الفقیر الی مولاه الغنی منلا حسین بن اسکندر الحنفي عامله الله بلطفه الخفي اعلم بان معرفة التجوید من اهم المهمات و هو فرض قال ابن الجزري الاخذ بالتجوید حتم لازم الخ *

At the end, the author refers to his preceding work in the following words:—

و تفصیل هذه المسئلة و سائر مسائل هذه الرسالة مبسوط في کتابي المسمی ببیان المشکلات فی التجوید *

Written in Arabian Naskh, with occasional rubrics.

Not dated; probably 17th century.

No. 1312.

foll. 16; lines 21; size 8×5¾; 6×4.

لباب التجوید للقرآن المجید

LUBÂB AT-TAJWÎD LI'L-QURÂN AL-MAJÎD.

A commentary by Mullâ Ḥusain bin Iskandar al-Ḥanafî on his own work, entitled *Ar-Risâlat al- Mukhtaṣarah* (No. 1311 above).

Beginning :—

الحمد لله رب العالمين و الصلاة و السلام علی سیدنا محمد و علی آله و صحبه اجمعین یقول العبد الفقیر الی مولاه الغني منلا حسین بن اسکندر الحنفي عامله الله بلطفه الخفی و بعد فقد استخرت الله تعالی في وضع شرح مختصر علی رسالتي المختصرة فی التجوید و ازید فیه ان شاء الله تعالی فوائد لطیفة جلیلة من زلة القاري و مسائل شتی و غیر ذلک و سمیته لباب التجوید للقرآن المجید الخ *

The work was composed, as stated by the author at the end, in Jumâdâ II, A.H. 1065=A.D. 1655.

For the contents of the work see Berlin, No. 531.

Written in fair Arabian Naskh, with quotations from the text in red.

Not dated; probably 17th century.

No. 1313.

foll. 244; lines 7; size 8¼×5½; 5×2½.

[كتاب فی الوقف]

[KITÂB FI'L-WAQF.]

An index of the pauses to be observed in reading the Qurân based on the *Kitâb al-Waqf Wa'l-Ibtidâ'* of Abû Ja'far Muḥammad bin Ṭaifûr as-Sajâwandî (*d.* A.H. 560=A.D. 1165).

The title of the work and the author's name are not known. In a note on the title-page, the work is wrongly ascribed to As-Sajâwandî, who is referred to in the preface in terms used of the dead, thus :—

و الامام الاجل صدر الاسلام شمس العارفین امام الزمان ابو جعفر بن طیفور السجاوندي قدس الله روحه وضع الوقوف علی خمس مراتب و علی کل مرتبة اقام برهانا قاطعا و دلیلا و اضحا *

Beginning :—

الحمد حمدا یکافي نعمه و یمتري مزیده .... بعد فاعلم ان الاهم لقاری القرآن علم [الفصل] و الوصل لان فهم المعنی یفتقر الیه و علماء المعاني و البیان رحمهم الله جعلوا هذا العلم نهایة الخ *

Following As-Sajâwahdî, the author divides stops into five classes, viz., (i) اللازم (ii) المطلق ; (iii) الجائز ; (iv) المجوز ; and (v) المرخص .

The main body of the work is arranged according to Sûrahs, giving the end of each verse, and stating the class of stop employed in every case.

No other copy of the work is known.

Written in fair Naskh ; with some marginal and interlinear notes. Foll. 238–241 are worm-eaten.

Dated the 6th Ramaḍân, A.H. 1109=A.D. 1698.

Scribe : حافظ عبد الشكور.

No. 1314.

foll. 62 ; lines 13 ; size 6×4 ; 5×2½.

غنية الطالبين و منية الراغبين

ĠUNYAT AṬ-ṬÂLIBÎN WA MUNYAT AR-RÂĠIBÎN.

A treatise on the correct pronunciation of the Qurân, by Muḥammad bin Qâsim bin Ismâ'îl al-Baqarî ash-Shâfi'î محمد بن قاسم بن اسمعيل البقري الشافعي (d. A.H. 1111=A.D. 1699) ; for some account of whom see No. 1267 above.

Beginning :—

قول الفقير المعترف بتقصيرة .... الحمد لله على احسانه و اشهد ان لا اله الاالله وحده لا شريك له تعظيما لشانه الخ *

The author tells us, in the preface, that he wrote this treatise at the request of some of his friends, dividing it into fifteen *Bâb* and a *Khâtimah*, as follows :—

I.	Fol. 2ᵇ.	الباب الاول في مخارج الحروف و صفاتها
II.	Fol. 8ᵃ.	الباب الثاني في بيان التجويد و موضوعه و غايته
III.	Fol. 11ᵃ.	الباب الثالث في بيان كل كلمة يجب المحافظة عليها لصعوبتها على الناطق بها *
IV.	Fol. 11ᵇ.	الباب الرابع في بيان احكام الراء و اللام
V.	Fol. 13ᵇ.	الباب الخامس في بيان المثلين المتقاربين و المتجانسين من الكلمات التي يجب الادغام فيها لجميع القراء *

VI. Fol. 14a. الباب السادس في بيان اللام القمرية و الشمسية و لام الفعل *

VII. Fol. 15b. الباب السابع في بيان الظاء من الضاد في حروف تقع بعد الضاد و الظاء *

VIII. Fol. 19b. الباب الثامن في بيان احكام النون الساكنة و التنوين و الميم الساكنة *

IX. Fol. 23b. الباب التاسع في بيان المد و القصر

X. Fol. 26b. الباب العاشر في بيان الوقف و الابتداء

XI. Fol. 32a. الباب الحادي عشر في بيان هاء الضمير و البداءة بهمزة الوصل *

XII. Fol. 33b. الباب الثاني عشر في بيان الوقف علي اواخر الكلم من روم و اشمام و غير ذلک *

XIII. Fol. 36b. الباب الثالث عشر في بيان حكم الوقف علي بلا و كلا

XIV. Fol. 41a. الباب الرابع عشر في بيان من امر بكتابة المصاحف و من كتبها و عدة المصاحف التي كتبت *

XV. Fol. 47a. الباب الخامس عشر في بيان المقطوع و الموصول

Fol. 54b. الخاتمة في بيان كلمات كتبت بالتاء المجرورة و في جملة من المرسوم *

Another copy of the work is noticed in Cairo, vol. i, p. 111.
Written in fair Naskh.
Not dated; probably 18th century.

No. 1315.

foll. 9; lines 23; size 8¼ × 6¼; 6¼ × 4.

بيان الصحيح و المعتمد

BAYÂN AṢ-ṢAḤÎḤ WA'L-MU'TAMAD.

A pamphlet on the subject of pausing at the letter ء (Hamzah), after the method of Ḥamzah bin Ḥabîb az-Zayyât (*d.* A.H. 156=A.D. 773; see Ṭabaqât al-Qurrâ' by Aḏ-Ḏahabî, fol. 22ᵃ); based on the *Ḥirz al-Amânî* of Ash-Shâṭibî (No. 1221 above) and the *Kitâb an-Nashr* of Al-Jazarî (No. 1243 above).

Author: Shamsaddîn Abû 'Abdallâh Muḥammad bin Salâmah bin 'Abdaljawwâd, commonly called Abi's-Su'ûd Ibn Abi'n-Nûr ad-Dimyâṭî aṣ-Ṣakhrî ash-Shâfi'î شمس الدين ابو عبد الله محمد بن سلامة بن عبد الجواد الشهير بابى السعود ابن ابى النور الدمياطي الصخري الشافعي. He was born at Ṣakhrîyah in A.H. 1047=A.D. 1637. After receiving his early education at home from Shaikh Jalâladdîn Muḥammad bin 'Umar al-Fâriskûrî (*d.* A.H. 1057=A.D. 1647; see Khulâṣat al-Aṯar, vol. iv, p. 82) and Muṣṭafâ at-Tilyânî, he travelled to Cairo to complete his studies under two well-known scholars, viz., (i) Sulṭân bin Aḥmad al-Mazzâḥî (*d.* A.H. 1075=A.D. 1664) and (ii) Yâsîn al-Ḥimṣî (*d.* A.H. 1061=A.D. 1651). Our author made himself known as a great Qâri, and wrote several works on Qirâ'at, Tajwid and other branches of Muhammadan literature. He died at Cairo, on Wednesday, the 16th Jumâdâ II, A.H. 1117=A.D. 1705. See Silk ad-Durar, vol. iv, p. 111, and Tâj aṭ-Ṭabaqât, vol. xii, part i, fol 110ᵃ.

The preface, which is written by a disciple of the author, begins thus:—

الحمد لله رب العالمين و افضل الصلاة و اتم التسليم على اشرف المرسلين .... و بعد فهذه اوراق قليلة نفعها كبير و الاحتياج اليها كثير في بيان الصحيح و المعتمد المقروء به من طريق الحرز للامام حمزة عند الوقف على الهمزة تلخيص شيخنا .... شمس الدين ابي عبد الله محمد الدمياطي بلدا الشافعي مذهبا الشهير نسبة بالشيخ ابى السعود [ابن] ابى النور الخ *

No other copy of the work is known.
Written in Arabian Naskh.
Not dated; probably 18th century.

No. 1316.

foll. 20; lines 22; size 8½ × 6½; 6¼ × 3½.

رسالة في مشكلات القرآت

RISÂLAH FÎ MUSHKILÂT AL-QIRÂ'ÂT.

A short treatise dealing with some difficult points in the correct reading of the Qurân, by Abu's-Su'ûd Aḥmad bin 'Umar al-Isqâṭî al-Ḥanafî ابو السعود احمد بن عمر الاسقاطي الحنفي (*d.* A.H. 1159=A.D. 1746); for some account of whom see No. 1301 above.

Beginning:—

يقول العبد الفقير الى عفو ربه الجلي و الخفي احمد بن عمر الاسقاطي الحنفي .... نحمدك اللهم حمدا كافيا في تيسير الهداية و نهاية الارشاد الخ *

The author tells us, in the preface, that he wrote this treatise in answer to some questions put to him by Al-Wazîr 'Abdallâh bin Muṣṭafâ bin Muḥammad.

The work is divided into 43 *Mas'alah* (questions). The answer to each question is distinguished by the word الجواب.

The colophon reads thus:—

تمت الرسالة المسماة بالاسئلة للاستاذ الاعظم و المحقق الافخم استاذ استاذنا العلامة الاسقاطي نفعنا الله بامداداته و اعاد علينا و على المسلمين من وابل نفحاته *

Written in Arabian Naskh.

Not dated; probably 18th century.

No. 1317.

foll. 125; lines 12-24; size 8¼ × 7; 6¼ × 5.

(Eight separate works bound together.)

foll. 1ᵃ-10ᵇ. I.

رسالة ترتيل القرآن

RISÂLAH TARTÎL AL-QURÂN.

A treatise on the correct reading of the Qurân, by Abû Sa'îd Muḥammad bin Musṭafâ bin 'Uṣmân al-Khâdimî al-Qâdimî ابو سعيد محمد بن مصطفى بن عثمان الخادمي القادمي, a Ṣûfî belonging to the Naqshbandiyah order. He died in A.H. 1168=A.D. 1754. See Brock., vol. ii, p. 351.

Beginning:—

الحمد لله الذي جعلنا من اهل القرآن و جعل تلاوته و ترتيله افضل طاعة اهل الايمان .... و بعد فلما كان قراءة القرآن افضل الطاعات على الاطلاق بالاتفاق و قد كان رعاية آدابه و شرائط ترتيله كالشريعة المنسوخة في الاقطار و الآفاق بذلت وسعي بجميع ما يتعلق بذلك من الكتب المعتبرة الخ *

For the contents of the work see Berlin, No 533.
Written in Arabian Naskh.
Not dated; probably 17th century.

fol. 13ᵃ. II.

حكاية مريم الصامتة مع عبد الله

ḤIKÂYAT MARYAM AṢ-ṢÂMITAH MA'A 'ABDALLÂH.

An anecdote regarding a certain Maryam and her replies to the questions of 'Abdallâh bin al-Mubârak.

Beginning:—

قال عبد الله بن المبارك ساقني الحج الى بيت الله تعالى الحرام و زيارة قبر النبي صلى الله عليه و سلم قال بينما انا سائر في الطريق و اذا انا بامرأة عليها مرقعة من شعر الخ *

foll. 13ª–19ª. III.

باب وقف حمزة و هشام على الهمزة

BÂB WAQF ḤAMZAH WA HISHÂM 'ALA'L-HAMZAH.

A tract on the subject of pausing at the letter ء (Hamzah), according to the methods of Ḥamzah (A.H. 156=A.D. 773) and Hishâm (*d.* A.H. 245=A.D. 859).

By an anonymous author.

Beginning:—

الحمد لله رب العالمين .... باب وقف حمزة و هشام على الهمزة و هو باب مشكل يحتاج الى معرفة تحقيق مذاهب اهل العربية و احكام رسم المصاحف العثمانية الخ *

The tract is arranged according to Sûrahs of the Qurân.
No other copy of the tract is known.
Written in fair Naskh.
Dated A.H. 1221=A.D. 1873.

foll. 24ª–31ª. IV.

[كتاب فى التجويد]

[KITÂB FI'T-TAJWÎD.]

A short fragment of a Turkish work on the correct pronunciation of the Qurân. It opens abruptly thus:

ذوات يادن حكده مد بدل واقع *

foll. 34ᵇ–49ª. V.

فيوض الاتقان في وجوه القرآن

FUYÛḌ AL-ITQÂN FÎ WUJÛH AL-QURÂN.

A treatise on the various readings of the ten eminent Qurân-readers, by Ḥamdallâh bin Khairaddîn al-Qârî حمد الله بن خيرالدين القاري.

Beginning :—

الحمد لله الذي زين السنة القراء بحلية التلاوة الخ *

In the preface, the author enumerates his previous compositions, as follows :—

(i) عمدة العرفان في وصف حروف القرآن

(ii) بيان الفاظ الاعيان

(iii) نظم الجمان في تجويد القرآن

(iv) رسوخ اللسان في حروف القرآن

(v) تصريح الرموز فى القرآت العشرة

(vi) شرح تصريح الرموز المسمى بتشريح البروج

The author's name is not found in the MS.; but as the *'Umdat al-'Irfân fî Waṣf Ḥurûf al-Qurân* is mentioned as one of his compositions, it is almost certain that he is no other than Ḥamdallâh bin Khairaddîn, a distinguished Qârî of Constantinople, who held the post of Khaṭîb in the Ayâ Ṣûfiyah Mosque in the time of Sulṭân Sulaimân I (A.H. 926–974=A.D. 1520–1566). See Ḥâj. Khal., vol. iv, p. 261, and Brock., vol. ii, p. 438.

In the beginning the author explains the terms and abbreviations he has made use of in this work, and arranges the rest according to Sûrahs of the Qurân.

No other copy of the work is known.

Written in cursive Naskh.

Not dated; probably 17th century.

foll. 50ᵃ–50ᵇ. VI.

شرح المقدمة الجزرية

SHARḤ AL-MUQADDIMAT AL-JAZARÎYAH.

One *Faṣl* from the commentary on *Al-Muqaddimat al-Jazarîyah*, by Khâlid bin 'Abdallâh al-Azharî (*d.* A.H. 905=A.D. 1499), dealing with the correct pronunciation of the letters of the Arabic alphabet.

Beginning :—

كتاب شرح الجزرية فى ما يجب معرفة المقرية تأليف الشيخ الامام العالم العلامة الشيخ خالدبن عبد الله الازهري المعروف بنسبه بالواد .... فصل في بيان صفات حروف الهجائية الخ *

For other copies see Berlin, No. 515; Gotha, Nos. 565–6; Leyden, No. 1643; Escur., No. 521, v; and Bodl., vol. ii, No. 232, iv.

Written in Arabian Naskh.

Dated A.H. 1144=A.D. 1732.

foll. 52b–60a. VII.

باب وقف حمزة و هشام على الهمزة

BÂB WAQF ḤAMZAH WA HISHÂM 'ALÂ'L-ḤAMZAH.

Another copy of the third treatise, beginning as the other. Written in rough Naskh.

Dated A.H. 1173=A.D. 1760.

Scribe: عمر بن نصوح.

foll. 60b–125a. VIII.

قرة العين

QURRAT AL-'AIN.

A treatise on the *Fatḥah* and *Imâlah*, by Ibn Qâṣiḥ al-'Udrî (*d.* A.H. 801=A.D. 1398). See No. 1292 above.

Beginning:—

قال ابو البقاء علي بن عثمان بن محمد بن الحسين العذري اما بعد حمد الله رب العالمين و الصلوة و السلام على سيدنا محمد خاتم النبيين و آله وصحبه اجمعين فان هذه سميتها قرة العين و جمعت فيها المشهور من الفتح و الامالة و بين اللفظين الخ *

Written in fair Naskh, with the headings in red.

Dated A.H. 1174=A.D. 1761.

Fol. 23b contains a short extract from the Taḥbîr at-Taisîr of Al-Jazarî (No. 1220 above). Foll. 11a-12b, 19b–23a, 31b–34a, 49b and 51a–52a are blank.

No. 1318.

foll. 12; lines 21; size $8\frac{3}{4} \times 6\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

غاية الفلاح

ĠÂYAT AL-FALÂḤ.

A pamphlet on the subject of pausing at the letter ء (Hamzah), according to the method of Ḥamzah bin Ḥabîb az-Zayyât (*d.* A.H. 156=A.D. 773).

The full title of the work, as given on the title-page, is as follows:—

كتاب غاية الفلاح في وقف حمزة بالاوجه الصحاح *

The author does not reveal his name; but from the words: بلغنى الله و اياه و المسلمين جميع الاماني (may God fulfil all desires of mine, his and other Muslims!), which are used after the name of 'Abdaljawwâd al-Maidânî, who is referred to as one of the commentators on the *Ḥirz al-Amânî* of Ash-Shâṭibî (No. 1221 above), it is evident that the author was a contemporary of 'Abdaljawwâd al-Maidânî, who flourished in the latter part of the twelfth century of the Hijrah. The author further states that he learnt Qirâ'at from Aḥmad al-Baqarî, a disciple of Muḥammad al-Baqarî (who died in A.H. 1111=A.D. 1699; see Brock., vol. ii, p. 327).

Beginning:—

الحمد لله الكريم المتعال صاحب الجود و الافضال و الصلاة و السلام
على سيدنا محمد و الصحب و الآل .... وبعد فقد نصب الله ائمة
لفهم قرآنه و خصهم منه بعفوه و غفرانه الخ *

The author tells us, in the preface, that the present pamphlet is really a reproduction of the *Khâtimah* (epilogue) of the *Kitâb an-Nashr* (No. 1243 above), with some additions of his own.

No other copy of the pamphlet is known.

Written in Arabian Naskh; with some marginal notes in the same hand as the text.

Not dated; probably 18th century.

No. 1319.

foll. 8; lines 21; size $8\frac{1}{4} \times 6\frac{1}{4}$; $6\frac{1}{4} \times 3\frac{1}{4}$.

رسالة الند و النشر على الاسئلة العشر

RISÂLAT AN-NADD WA'N-NASHR 'ALA'L-AS'ILAT AL'ASHR.

A pamphlet in which the ten questions, connected with the correct reading of the Qurân, are fully discussed and answered by Muḥammad al-Bulaidî at the instance of his teacher, Shaikh Aḥmad al-Baqarî.

Beginning:—

حمدا لک یا من انار قلوبنا بسواطع الآیات .... و بعد فقد
ورد في هذا الزمان ما تمتحن به الاذهان .... و المخاطب بها
.... مولانا احمد الافعال ابو السماح البقري لازالت ثمرات التحقيق
تجنى من جنات وجنات علومه .... و كنت اذ ذاک حاضرا
مجلسه فناولنيه بعد ان تصفحه مشيرا اليّ بالكتابة عليه حين رآه غير
محتاج اليه مع ما فيه من مزيد الاشتغال .... و اخذتها منه
بقصد النظر اليها فاتاح الله بما يسره من الكتابة الخ *

The author, whose full name is Muḥammad bin Muḥammad al-Bulaidî al-Maġribî al-Mâliki محمد بن محمد البليدي المغربي المالكي, was born in A.H. 1096=A.D. 1685, and was a learned doctor of the Mâlikî school. He came from Maġrib to Egypt, and settled down at Cairo. Of all the masters whose lectures he attended, the most eminent, according to Silk ad-Durar (vol. iv, p. 111), was Muḥammad bin Qâsim bin Ismâ'il al-Baqarî (*d.* A.H. 1111=A.D. 1699). Besides the present work and those mentioned by Brock., vol. ii, p. 331, he wrote glosses on Al-Baiḍâwî's commentary on the Qurân and Al-Ashmûnî's commentary on the *Alfiyah*. He also wrote a large work, describing the manner in which various verses of the Qurân were collected and arranged. He held the post of professor at the Jâmi' al-Azhar, where he delivered lectures on Al-Baiḍâwî's commentary on the Qurân, which were attended by not less than two hundred students, including the great Ṣûfî 'Abdalwahhâb al-'Afifi (*d.* A.H. 1172=A.D. 1758). He died at Cairo in A.H. 1176=A.D. 1762. See Silk ad-Durar, vol. iv, p. 110; Tâj aṭ-Ṭabaqât, vol. xii, part ii, fol. 132[b]; and Brock., vol. ii, p. 331.

The questions are introduced with the word قال and the answers with the word قلت.

No other copy of the work is known.

Written during the author's life-time in elegant Arabian Naskh.

Dated A.H. 1134=A.D. 1722.

Scribe: محمد جار الله الخناني المالكي الشاذلي الاشعري.

No. 1320.

foll. 6; lines 23; size 8½ × 6½; 6½ × 4½.

ارجوزة الاطفال النافعة للنساء و لرجال

URJÛZAT AL-AṬFÂL AN-NÂFI'ATU LINNISÂ'WA'R-RIJÂL.

A pamphlet discussing the rules regarding the letters ن, ل and م.

By As-Sayyid 'Alî, better known as Yasîr السيد علي الشهير بيسير, a writer of the 12th century of the Hijrah.

Beginning:—

الحمد لله رب العالمين .... و بعد فهذه ارجوزة قريبة مرضية مشتملة على احكام النون الساكنة و التنوين و اللام الفعلية و القمرية و الشمسية و الميم المشددة و النون كذلک و الميم المخففة خالية من مخارج الحروف و الصفات التي ذكروها علماء القراآت نفعنا الله ببركاتهم و ساذكرها لک بابا بابا لتسهل عليک الخ *

The above quotation will give a clear idea of the contents of the pamphlet, which is divided into seven *Bâb*, as follows:—

1. باب الاستعاذة; 2. باب البسملة; 3. باب الاظهار; 4. باب الاقلاب; 5. باب الاخفاء; 6. باب احوال الميم; 7. باب المد.

The pamphlet was completed, as stated by the author at the end, on Thursday, the 8th Rabî 'II, A.H. 1154=A.D. 1741.

No other copy is known.

Written in fair Arabian Naskh, with the headings in red.

Not dated; probably 18th century.

Scribe: السيد ابراهيم الزينبي المرنعي.

No. 1321.

foll. 34; lines 27; size 8½ × 6½; 6½ × 4.

شرح عمدة المفيد

SHARḤ 'UMDAT AL-MUFÎD.

A commentary on the *'Umdat al-Mufîd Wa 'Uddat al-Mujîd*, a metrical treatise on the correct pronunciation of the Qurân, by 'Alamaddîn Abu'l-Ḥasan 'Alî bin Muḥammad as-Sakhâwî (*d.* A.H. 643=A.D. 1245), who composed it on the same lines as the *Qaṣîdah Râ'iyah* of Abû Muzâḥim Mûsâ bin 'Ubaidallâh bin Yaḥyâ al-Khâqânî (*d.* A.H. 325=A.D. 936; see Berlin, No. 485).

The commentator's name is not known.

Beginning:—

الحمد لله الذي شرفنا بحفظ كتابه و وفقنا لتجويده و اعرابه و صلاته على من انزل القرآن بلسانه و اختاره لتبليغه و بيانه الخ *

The correct title of the text, as given by Ḥâj. Khal., vol. iv, p. 266, is عمدة المفيد و عدة المجيد في معرفة لفظ التجويد; but the author of the commentary, in his short prefatory note, entitles it عمدة المجيد فى النظم و التجويد.

Comments on the text are preceded by a *Muqaddimah*, divided into five *Faṣl*, as follows:—

I.	Fol. 1ª.	الفصل الأول في تعريف التجويد
II.	Fol. 2ᵇ.	الفصل الثاني في مخارج الحروف
III.	Fol. 3ª.	الفصل الثالث في بيان ما يعرف به مخرج الحرف
IV.	Fol. 3ᵇ.	الفصل الرابع في صفات الحروف
V.	Fol. 4ᵇ.	الفصل الخامس في انقسام هذه الصفات الى مميز و محسن و ذي قوة و ذي ضعف *

The colophon reads thus:—

فهذا ما يسره الله عز و جل على هذه القصيدة على سبيل الاختصار و هو بحمد الله وان صغر حجما فقد كبف و ملى علما و الله تعالى يجعله وسيلة الى عفوه و غفرانه و سببا الى رحمته و رضوانه انه ارحم الراحمين *

No other copy of the work is known.

Written in cursive Naskh, with quotations from the text in red.

Dated A.H. 1273=A.D. 1855.

Scribe : عمر بن المرحوم احمد الد مهوجي.

Foll. 33ᵇ–34ᵃ contain the following appendices :—

I. An extract from the *Malḥamatu Dâniyâl* (see Berlin, No. 5912), dealing with the natural and supernatural accompaniments of the moon-eclipse.

II. An extract from the *Ḥusn al-Muḥâḍarah* of As-Suyûṭî, dealing with comets.

III. A note explaining a question of divorce, based on the saying of Shaikh al-Islâm 'Alî aṣ-Ṣa'îdî al-'Adawî al-Mâlikî al-Azharî (*d.* A.H. 1189=A.D. 1775; see Silk ad-Durar, vol. iii, p. 206).

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